

श्री वीतराग-परमात्मने नमः ।

THE IDEAL OF CULTURE IN THE RAMAYANA

VOLUME I

THE THREE STAGES OF YOGA

BY

HIS HOLINESS ACHARYADEV SHRIMAD
VIJAYARAMCHANDRASURISHWARJI

Translated into English by

CHUNILAL VRAJLAL MODY, B A. (Hons.)

Secretary

BOMBAY SHROFFS ASSOCIATION
BOMBAY

Price Rs 5/-

1965

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To be had of
CHUNILAL VRAJLAL MODY B A.,
c/o The Bombay Shroffs Association,
233A, Shroff Bazar,
Bombay-2.

&

SHRI JAIN PRAVACHAN KARYALAYA.
Opp. Shree Mansukhlal's Pole, Kalupur, Ahmedabad

Printed by Dhirubhai Desai at the States' People Press, Fort,
Bombay-1.

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INTRODUCTION

I consider myself fortunate in being able to render in English and publish in book-form the first of the four volumes of the sermons of His Holiness Jainacharya Shrimad Vijay Ramchandrasurishwarji on the Ideal of Culture in the Ramayana. This volume is entitled "The Three Stages of Yoga."

HIS Holiness selected the subject of Ramayana for his sermons, for the fascination of the Ramayana for the masses has been as great as ever over the centuries and the Ramayana has proved a potent source of inspiration to the masses for ennobling and elevating life to a higher plane.

The treatment of His Holiness about the exalted culture the high souls of the Ramayana lived, the ideals they held before them, and the lessons their lives impart for incorporation in our conduct is very lucid and lively, exhilarating and edifying. The entire series of sermons cover four volumes. The subject matter of the Ramayana is contained in volumes III and IV. In order that the reader may follow with benefit and assess in its true perspective the exposition of the ideal of culture adumbrated in volumes III and IV, His Holiness deemed it fit to deliver sermons as forming the background on The Three Stages of Yoga and also on the virtues the acquisition of which brings worthiness for the path of yoga of any of the three stages. These sermons are covered respectively in volumes I and II.

In this volume, His Holiness by yoga means the art of culture that sublimates the soul to the state of salvation which is the highest end of human life. Yoga is

classified into three stages. The first stage describes yoga of the saintly life which implies the relinquishment of all sensual pleasures and possessions. The second deals with yoga of the householder's life, wherein one has to renounce sensual pleasures and possessions according to one's capacity. The third treats of yoga of right faith wherein the aspirant has to possess the unswerving conviction that human life is exclusively meant for saintliness. The three stages are the steps suitable to different capacities of the pilgrim to ascend to the spiritual path to perfection. It is pertinent to point out that His Holiness has expended so much labour and pains in expounding these three stages with arguments, reasoning, logic and illustrations that it has not been possible for His Holiness to discuss the subject except in broad outlines, omitting all details.

His Holiness Acharyadev Shrimad Vijay Ramchandrasurishwarji occupies a unique status in the Jain Shwetambar saintly fold and the Shwetambar Jain Sangha. What deeply moves His Holiness is that man should waste away such a rare and precious life after shallow and ignoble things of the world instead of consecrating it to the nobler purpose of achieving emancipation which is the highest end of human life. Hence the sermons of His Holiness are a ceaseless crusade against worldliness. The sermons of His Holiness besides serving the reader with a feast of knowledge about Jain Religion and its philosophy, also contain here and there reflections and comments, frank, fearless and penetrating, on the problems that beset the society.

I will not elaborate here on the erudition and saintly virtues of His Holiness as the readers will be able to get a better insight into them from the preface herewith given from the learned pen of Shri M. T. Bhat, the then Editor of the Gujarati paper "Pratap", published in Surat. The

translation of the preface in English is in an abridged form from the original in Gujarati annexed to the Gujarati Volume I.

Some six sermons of His Holiness on different subjects were translated by me in English and published in book-form entitled "The Right Direction of Real Progress" in 1940. I hasten to tender my apologies to His Holiness and to the readers that this second publication should have come so late. While I have striven hard to make the English version as faithful to the original as possible, I must confess that it is difficult to convey through the medium of another language the elegance, grace and dignity of the original of so profound a scholar as His Holiness. There might have crept in, inspite of my best care, errors and discrepancies in the English version, distorting the meaning or the import of the original for which I tender my sincerest apologies to His Holiness.

I take this opportunity to express my thanks to Mr. S Thirumalai, M.A., for going through the English version and for his many helpful suggestions. My thanks are also due to several donors for their contributions which have made it possible to offer this publication at the cost price. The proceeds of the sale will form the nucleus of the fund to finance publications of translations of His Holiness's books in other languages in future.

233A, Shroff Bazar, }
Bombay-2 }
6th August 1965 }

C. V MODY

PREFACE

HIS Holiness Acharya Dev Shrimad Vijayaramchandra Suriji is a great savant, a gifted author and an illustrious exponent and propounder of Jain religion. It will be sheer presumptuousness on the part of any one to write a preface to the book of sermons by His Exalted Holiness. If I have attempted to introduce the book, so enriched by the erudition of the holy author himself, the only plea is that in this age of rush and bustle, man has little leisure for serious reading or thinking. In the mad pursuit after the mirage of material happiness and fame, which is as breakable as a brittle pearl, he has forgotten the highest aim of human life. I have, therefore, ventured to write a few words by way of preface, with the fervent hope, that if a brief and pointed reference to the true aim of human life as expounded in the sermons and an outline of the right direction of real happiness is delineated from the useful ideas embodied in the book, all this may create an urge in the heart of the fortunate reader to peruse it with fervour.

This Bharat Varsha is called Arya Bhumi. The great seers have described this land of Aryas as a land of tapas and knowledge. All material sadhanas (instruments) for attaining salvation are easily available in this Aryabhumi, which is not the case with other countries. This Aryadesh is the gateway to the temple of salvation. To be born, therefore, in Aryadesh is by itself considered a supreme fortune for a human being. And the seers again emphasise that in the scale of creation, human birth is much rarer than other births. So rare and precious it is that even celestial beings, who have aspiration for moksha, hanker after it. If after getting this human birth, which is sought after even by celestial gods, one fails to acquire virtues of true humanness and practise the way of life

that leads to salvation, he wastes away this priceless possession obtained by accumulated merit in previous births.

Human life is the supreme and primary means of the attainment of salvation. The chief aim of man should, therefore, be the attainment of moksha and by taking the aids of shastras through a religious teacher (Guru), he should devote himself heart and soul to the performance of this duty. But in the present time, majority of men forget this aim, being fully occupied in the acquisition of material wealth and in thoughtlessly using it. This is the reason why he is not able to extricate himself from the incessant cycle of births and deaths. To-day man has forgotten the soul, the other world, the society and his moral duty. He is caught by attachment and is madly rushing after money and fame. He passionately clings to the phantom of happiness in delusion. Instead of diving for pearls in the ocean, he is purposelessly rambling in collecting the shells and conches scattered on the beach.

The great seers say that this human birth is obtained as a result of merit accumulated in the past innumerable lives. This human life is like a philosopher's stone which helps man realise the self and attain the state of salvation. Hence, instead of wasting away this human life in search of the pleasures of the senses or worthless material happiness, one should strive to attain moksha through the instrument of this human life.

It is necessary that man after acquiring humanness should determine moksha as the supreme end of human life and for attaining it, he should betake himself to the path leading to it.

The great seers out of overflowing compassion have left scriptures that reveal the path of salvation to the aspirants who with the aid of these scriptures tread that path. The paths shown in the shashtias give knowledge

in an indirect manner It is necessary to have a Guru, experienced and versed in shastras, who will help in the experience of the knowledge of the shastras in practical life as far as possible

There are in the world many saints who like the spring are used only to doing good to the people without any self-interest, are free from anger and other passions, generous hearted, have crossed the dreadful ocean of samsara and help others to cross it and are dedicated to holy deeds. Among such religious teachers, Acharyas and saints of the present time, His Holiness Acharya Shrimad Vijaya Ramachandra Suriji holds a front place His Holiness is the personification of the tapas, renunciation and fortitude One bows down spontaneously before His Holiness's threefold discipline of mind, body and speech, his renunciation of the trinity of wealth, woman and fame, his equanimity of mind under happiness and pain, his fortitude to bear with cheerfulness the vicissitudes of a saintly life and his amazing knowledge of the scriptures Just as a man looking at a mirror will find the scars and spots on his face, any one approaching His Holiness sees for himself clearly what defects are in him

The deep study of His Holiness in various scriptures, his masterly art of comparing different religions, experience of the self, magnificent wealth of intellect, continuous unbroken daily religious practice as keen as the edge of the sword, consummate skill in bringing home to others the experiential knowledge of the shastras, the melodious flow of his speech full of depth and meaning, cheerful countenance unshadowed by attachment and aversion, broadmindedness and versatility, mastery in explaining to laymen the obtruse and deep truths of religion in easy language, these and other virtues of His Holiness hold the audience spell-bound Those who have heard His

Holiness's interesting, instructive and telling sermons would have been convinced how rich and vast is his store of knowledge.

His Holiness's sermons are the quintessence of the shastias, an indicator to the hearers of a happy and easy path, a sovereign remedy for curing worldly diseases and maladies, an easy and effective means of deliverance from the ills of attachment and aversion, a satisfactory solution of innumerable doubts, a store of precious art for exemplifying into daily conduct, knowledge and scriptural teachings, a sprinkling of nectar over men who are burnt by the fire of the triple worries of mind, body and speech, a diffusion of light on the path of salvation, a beacon-light focussing danger spots in the ocean of samsara, a happy island to the travellers in the desert of samsara and a clear guide for extricating oneself from the labyrinth of worldly delusion. It is a treat of life to hear His Holiness's exhilarating sermons.

Though an exponent of the principles of Jain religion, His Holiness has found an endearing place in the hearts of non-Jains also, because His Holiness's sermons are free from slander, vindictive comments and attacks on other religions. His Holiness is a first rank savant of Jain religion and is a great religious Acharya as well. His Holiness is not narrow-minded or one-sided in his views but possesses a liberal heart and open mind and is all-sided and thus attracts all. That is His Holiness's chief excellence. Being disinterested, His Holiness speaks out the naked truth to any one, howsoever great, and is not awed in any way by one possessing wealth or power. On the contrary, His Holiness's personality inspires reverence and awe in others. Instead of pampering society and speaking soft words to one and all to gain popularity, His Holiness does not hesitate to speak out the bitter truth to lead society on to a higher plane. That is His Holiness's

main forte His Holiness's very presence is inspiringly pervading

His Holiness's punctuality, scrupulous cleanliness and organisation of his religious order, inspires one and all. His Holiness's decision is based on the scriptures and is irrevocable. His Holiness thinks many times before speaking or writing but having once decided on the principles, His Holiness does not waver the least from the stand in the face of any kind of fierce opposition. This is proof of His Holiness's great faith in the shastras and His Holiness's great courage.

Since His Holiness's observance of Chaturmas in Surat in 2005-6, I have had the good fortune of coming in contact with His Holiness. It may not be wrong to say that His Holiness made the public of Surat, as it were, mad after him during his stay there. In the blazing heat of September and October, people used to throng even one hour before the time fixed for the sermon and vie with one another for occupying front seats. And for the full two hours the sermon used to last, the eyes of the hearers remained rivetted on His Holiness's countenance like those of a chokor bird on the moon, while the ears drank the nectar of His Holiness's sermon. At the close of the sermon, the hearers felt as if they were startled from a sea of joy. The microphone is never used by His Holiness to deliver the sermons and yet all could hear equally well in the perfect quiet which used to prevail among the audience. The fluency of speech and eloquence which fittingly have earned His Holiness the title of a great orator, held one and all spell-bound. If anyone raised doubts or put questions during the sermons, His Holiness's masterly art of answering them and resolving them made even the atheists bow in admiration before him and all felt delighted and charmed at such a feat.

His Holiness passed Chaturmas in Palitana in the Samvat Year 2006-7. Equally great was the rush of hearers there. The Chaturmas of the Samvat Year 2007-8 His Holiness passed in Ahmedabad. During this Chaturmas, public sermons were delivered by His Holiness on Sundays in morning hours in the Premabai Hall. The credit of recording sermons verbatim and of serving the readers with this feast of knowledge by their reproduction in the Jain Pravachan goes to Shri Shrikantbhai.

The country is passing to-day through a hard time. In the place of pristine and noble culture of this Aryadesh, the Western materialistic culture has taken a grip over the mass mind from all sides. In such a vile atmosphere, His Holiness has done the favour of throwing light on the path to true happiness by presenting "The ideal of culture in the Jain Ramayana" to the people. The lofty motive behind it was that people might get a true insight into the ancient culture and catch its light, retrace their steps from the path of materialism, accept their excellent Aryan culture and through it save themselves from the conflagration of suffering and experience the highest peace and happiness and become the enjoyers of moksha.

The Ramayana is a precious legacy of our ancient learned seers. It is our ideal epic of the most exalted kind of human life. So long as the Ramayana is preserved and passed on to posterity, there will be men who will incorporate the great qualities portrayed in it in conduct. The Ramayana is an epitome of the active principles of the highest kind of humanistic religion. The eternal principles of religion experienced by great sages as a result of self-introspection are codified in book form and are seen exemplified in conduct in the ideal scripture of the Ramayana. Man is able to ennoble his life by its perusal and attain welfare in this world and in the next.

In the ideal characters of the Ramayana, matchless, noble and beneficial virtues are seen exemplified. These should both command our respect and be translated into conduct. The Ramayana is a many sided book which contains the key to religion, morality, good conduct, perfect man and conquest over self.

The Ramayana is not a book merely meant for reading and understanding; it is a book for incorporating into conduct. The principles of morality, real religion and of social intercourse pointed out therein are simple and easy to practise. On account of that, though centuries have passed, it still commands popularity and reverence. Not only in this land but also in other countries of the world, the Ramayana is reverently read and studied. Even in a country like Russia, the Ramayana is translated into the local language and copies of it in large numbers are sold there.

If the people will not take to heart the message of the Ramayana, neither individual nor the society will be able to rise high and the dreams of all kinds of happiness will merely remain in the mental plane. It is clearly shown in the Ramayana how a man, inspite of living a worldly life, can attain the highest state of salvation. In order to place before the public the ideal of the Ramayana, His Holiness delivered a series of sermons on "The Ideal of culture in the Ramayana" in Ahmedabad. The Premabai Hall, the place where the sermons were held proved pitifully small, as it happened in Surat and Palitana. The audience went on swelling day by day. On the last several Sundays people in crowds used to stand upto the last step of the staircase for hearing the sermons of His Holiness. This is an eloquent proof of the popularity of the sermons of His Holiness.

Many people might have read the Ramayana, but His Holiness has treated the subject of the Ramayana in

quite a unique way and has placed before the public many things out of that book which are worthy of being incorporation into conduct. Just as an object is reflected clearly in a mirror which is clear and steady, the ideal is reflected fully and faithfully in the heart which is pure and steady. The purity, fitness and steadiness of the heart are, therefore, essential preliminary requisites. Man becomes worthy of these qualities only by dedication to the service of real God, real teacher and real religion.

The Ramayana is an ideal book to bring the materialistic and misguided world of to-day to the right path of religion, morality and pure worldly intercourse and for that purpose His Holiness has opened the eyes of the people in his series of marvellous and effective sermons on the ideal of culture in the Ramayana. The emphasis of those sermons was on tapas, renunciation and endurance. In every episode of the Ramayana, His Holiness has given us in sparkling clarity the exhibition of the above three virtues, without which all will admit, man cannot advance.

Just as it becomes necessary to prepare the ground before narrating any subject and just as before building a house, the ground has to be cleared and strong foundations have to be laid, so also His Holiness with a view to enthrone the ideal of the Ramayana in the hearts of men, devoted nine to ten Sundays to the exposition of the three stages of yoga and the virtues and vices, whose acquisition and removal would make for the purification of the soul. These sermons are covered in parts I & II.

This is the first book containing five sermons. It principally treats the subject of the three stages of Yoga for achieving purification of the soul as illustrated from the Ramayana.

The books of learning and scriptures are meant only for those who have real human virtues in them. Hence, His Holiness has explained with superb reasoning, arguments and illustrations what virtues are necessary for developing real humanness. His Holiness has shown through the search-light of his sermons what dross man has in his heart and how much. At that time every hearer felt that he was able to see his own dross and became aware of the defects he had in him. There is no false flourish of language nor of intricate phrases in the sermons of His Holiness. The delivery of His Holiness is simple and effective. His Holiness possesses matchless talent for explaining a subject effectively in simple language and the art of presenting the same in new light, and of explaining in simple language the profound and abstruse ~~mantra of religion~~ so that they may get implanted in the hearts of the hearers.

In the *Parayan* is shown the highest ideal of Aryan culture and His Holiness in his inimitable style has made in his sermons an analysis of the same, so very admirable and appealing. There is no doubt that if one reads the whole series of sermons carefully and practises the teaching in his daily conduct, he will surely be able to advance spiritually and gradually obtain salvation. The sermons of His Holiness contain many practical hints on how to improve both social relations and behaviour and future life, which things should be practised and which things should be renounced, which is scriptural path and which is the prohibited path. The book should, therefore, be useful to both Jains and non-Jains alike.

His Holiness has shown a simple and easy method by which one can perform one's main duty of devoting oneself to the practices, which may advance spiritual welfare even while bearing the burden of a worldly life which has come to one's lot. A man who has attained right

faith, though outwardly appears engrossed in worldly affairs and doing them very admirably, is constantly anxious at heart about his spiritual welfare. His inward desire is merely for his spiritual welfare and in order to keep alive that desire he does worldly duties remaining unattached and untouched like a drop of water on a lotus leaf.

Spiritual welfare is not attained merely by hearing the sermons of saints or by reading spiritual lore. It is attained by moulding the conduct in consonance with the principles of the teachings. Knowledge and religion should be woven in the texture of life as otherwise knowledge would merely be a burden to be carried. Just as an ass which carries the burden of sandalwood, partakes of its burden, but not its sweet scent, so also a man whose knowledge is not translated into practise does not enjoy its sweetness but merely bears its burden.

The sages, saints and capable holy teachers are benefactors of the seekers of spiritual welfare. They are the real teachers who save those that are tossed about in the whirlpool of pride and attachment by catching hold of their hands and putting them on the right and happy path of salvation. Therefore, 'awake, arise and seek the refuge of the real teachers to know what is worth knowing and to do what is worth doing' This is the beneficial precept and commandment of the most compassionate omniscient seers.

Amongst such real teachers, His Holiness Shri Vijaya Ramchandra Suri occupies a unique place. His Holiness is a real teacher of very lofty character and great capacity. If the aspirants of moksha, who have taken refuge at the feet of His Holiness, follow his teachings, practise the means that lead to spiritual welfare and

tread the path shown by His Holiness, it is no mere euphemism to say that salvation for them is within easy reach.

Saidpura,
Vavsheri }
Surat }
1952 }

M. T. BHAT.



**His Holiness Acharyadev Shrimad
Vijayramchandrasurishwarji**

CHAPTER I

HIGHEST GOAL OF HUMAN LIFE

All philosophers of this Aryadesh have proclaimed man as the crowning glory of creation. They have evaluated human life so much so, that they have said, what they had to say, only after describing the greatness of human life and keeping before their minds' eye this ideal. The reason for assessing human life so high is that the achievement of the soul's ideal of salvation is possible in this human life alone and in none else. No real philosopher of this land has ever denied the rare merit of this human life. Yet even in this rare and unique human life, the attainment of the goal is possible but for a few. For salvation is not realised by the mere acquisition of human life or by merely talking about it. What is necessary to attain the goal is to live a life dedicated to the requisite culture. Various religious scriptures of this Aryadesh vividly portray this culture. Some of these also point out which culture is par excellence. They also embody descriptions of persons, who lived their lives in accordance with this culture, which sublimates the soul to its highest pure status. In the Ramayana, we find the portrayal of Rama, who forms the chief character, as also of other great souls who exemplified this culture in their lives. The main subject, therefore, of the present series of sermons at this place is "The ideal of culture in the Ramayana." In this context, the subject of to-day's sermon is "What can be the highest goal of human life?"

This sermon was delivered at the Premabhai Hall, Ahmedabad, on 17-6-1951.

To the mind of the theist, the true end of human life can be no other than to elevate the soul to the state of perfect purity. Do we not all take pride in calling ourselves theists? Can it not then be expected that we all desire to reach the state of spiritual perfection? All may aspire to attain the highest state. Hence, anyone who believes in the existence of soul, may entertain a natural desire to reach the state of liberation. But it is not possible to attain this so easily. To attain salvation, one has to live a life of real culture. The art which enables us to live such a life as will help us attain our cherished goal is called real culture. The scriptures ordain that the ideal of realising salvation is the highest ideal. To this end, one should also practise living of the most exalted type. The art of living the most excellent kind of life is the highest kind of culture, which the great souls have identified as the saintly culture.

Who will like this sort of culture? Who will be inclined to embrace such culture in life? Who will desire to strive for this ideal? He alone will like to master the art of living such an exalted way of life, who but wills, "I am soul and am sojourning in 'samsara' since beginningless time. My existence is eternal but at present my condition is that of a mere wanderer. I should disentangle myself from this aimless wandering and stabilise my soul in its true nature, which the seers call the state of liberation or the state of perfect purity. To terminate this wandering in 'samsara,' it is very essential for me to unfold the highest state of purity of my soul and towards this end I should betake myself to the highest path which is that of real saintly life." Without such a firm resolve, however much one may talk about culture, it will not be lived in life. The consciousness that 'I am soul', was at one time resounding in this Aryadesh. This

matter was considered from various points of view. But to-day its very thought has vanished. There is to-day an utter lack of approach in thought from the standpoint of what is good and bad to the soul.

Once each of us believes "I am soul," no single abode can claim our love and loyalty. Can a believer in the doctrine "I am soul" say that a particular country and none else is his? So long as the soul is chained to the body, it is not altogether wrong for one to say that he belongs to a particular country. But if we consider life from the standpoint of past, present and future, what should we feel? What would be the reply to the query "To what country, religion or place does the soul belong?" It must be admitted that there is no country, religion or place with which the soul has not been familiar. For the soul has always existed. It was, is and will be for ever. There has been no limit to the number of places which the soul has changed in its transmigration. It has changed countless places and passed through countless ages. It will also change this place for another. Can there be then a feeling of close mineness towards the place which is definitely to be changed? In the present, we are in this place and we may, perchance, say, "I belong to Aryadesh." But with what feeling of mineness? Such a feeling will certainly have its limitations. When we say, "This is my country," the feeling is at the same time conditioned by the thought that in fact no country is mine. Hence we cannot cherish any strong feeling of attachment towards this place.

Whenever one, who has realised the soul even partially, thinks of its true nature, he becomes conscious of the fact that "My present condition is like that of a traveller. I will not be able to remain permanent in this place. I have come from some place and will pass on to

another. I am eternal but my present condition is not so." Those, who do not have such live consciousness, cannot have anything to do with the culture with which we are concerned. These people may perchance talk of it But this does not befit them. We believe that we are soul, not body. This so-called body is in fact a bondage to the soul. Soul carries the shackles of the body since its existence. Only the body changes but the soul remains. The real fetter to the soul is that of the subtle body which is called the karman body. The contact of this subtle body to the soul is there since endless time. Because of this contact, the soul gets encased in one body and casting it off it wears another and in this manner bears the burden of different bodies.

Such is the condition of the soul since beginningless time. What we have now to consider is "Is it pleasing to us that the condition of the soul should continue to be such? To take birth and die when we have not yet lived enough and again be imprisoned into a new mortal coil, is this to our liking?" We must decide about it in this human life, consider how best to terminate this state of ours which is not to our liking and devise necessary means towards that end. The great purpose of human life lies especially in the pursuit of this task. After acquiring such a precious human life, if we cannot know our own self, realise our own condition, make a definite resolve as to what is worth acquiring for us and exert ourselves to attain it to the best of our resources and capacity, it would mean that this birth is lost just as other infinite births. If this is to be our only fate, what is the good of getting this birth? We have come into this body but it is absolutely certain that this body is to be cast off. Where have we to go leaving this body here? You may say, "We do not know." If we have to go away

in such a senseless condition, can we say that what we have got, experienced and studied has proved useful or useless? If the thought that after death you have to go and take new birth somewhere sprouts in your heart, you cannot live in the manner in which you are living in the present. The realisation will dawn on you that you should endeavour to live your life in a different manner. One who feels "This body is definitely to perish but I shall continue to exist and take birth in another body after leaving it," will certainly think better how he should live in this life. Because it is the present life that moulds the future one. The future place and nature of birth etc., are determined by the deeds of this life. If you are convinced of this, do you live using the powers of discrimination or simply according to custom, usage or mechanically? Do you have consideration for the life hereafter while living the present? Are you alert that the present life may not spoil the future?

The religious scriptures have emphasised the importance of culture. They mainly embody the exposition of the art of living. The whole burden of the shastras is to teach the true art of living. But who will profit by this teaching? Only those who have at heart the firm determination to advance their soul to the state of moksha. For those who are devoid of any ideal in life, detailed explication of culture and even the noble admonition of the art of living of the great seers will prove futile. In the scriptures of every theistic Darshan, all talks are meant for those who believe, "I am soul" Is it your intention that in the next life your soul should follow the pattern of the present birth and the present mode of living? Do you like the present manner of taking birth and living? How are you born? Many will say, "We do not know" To the query, "How are you

living?,' the answer would invariably be "We live according to circumstances or as circumstances compel" But how long to live in this manner! Some would say, "So long as it pleases God" Others would say, "As long as it is decreed by karma." And still others would say, "I will exist here for eternity." None dare deny that inspite of indifference towards the problem of next life, death is certain and eternal existence here is not possible

Now just consider, where have you to go after death? Where would you be dragged by karma? It is we who have to go, while it is karma that will drag us. What a strange dependence? Is this a willing or an unwilling answer? Do you like saying, "I am dependent in the matter of my going?" You do not seem to feel dependent while thinking about the manner in which you were born, the manner in which you are living, and the uncertain manner in which you shall have to go. Do you believe that it is enough that you were born? Do you derive any joy and satisfaction from the manner in which you are living at present? Would you like to go in the manner in which you feel you shall have to go? We are sure about our departure from this world but not about our destination. At least you would not like to go in this manner. Yet you do not even entertain any anxiety about it. "It is I who have to go, but I do not know where," does not this thought pain your mind and trouble your heart? Though a large portion of life is spent and though you have heard about its greatness, has this thought ever touched your heart? It ill-becomes those whose hearts are not moved by this thought to talk of Aryan and ascetic cultures. Can those, who have no thought of their own self and no knowledge of their utter servile dependence, who are torn with pain in adverse circumstances and are elated at a little convenience, be

said to live joyously? But these people do not care to understand why this is happening. Such thoughtless persons who have no idea as to what benefits and what injures the soul, can have nothing to do with Aryan or Jain culture.

So long as the people of this Aryadesh do not understand the true worth of human life as assessed by its great thinkers, they cannot realise what could be the supreme purpose of human life. We want as our highest goal that state of the soul, which is unchangeable for ever. There can be scope for thoughts as to the means of achievement, once the objective is fixed. What state do we desire for our soul? You should first try to understand your own desire about it. Have you considered and come to any decision as to which state you covet as a result of all your efforts? Suppose some all powerful being, who may have it in his power to give you coveted state, becomes gracious and tells you to ask for your cherished object, what will you demand in reply? In fact no such thing is going to happen, no such being is going to come and ask you anything of that sort. But this is a hypothetical question placed before you for consideration. Just imagine that some one with requisite resources to place you in your coveted position comes to you and asks you to demand immediately the state you aspire to and if you feel that such an offer is never to recur and a small mistake in reply will do irreparable injury, would you even then be in a position to reply in such a contingency? No, because you have not considered and decided about the goal of your soul.

In such a contingency, do you think you will accept as true, if placed before you in a simple direct manner, what the great seers have mentioned in the scriptures as the supreme end? Is your heart so mellowed that it

will accept what the great sages have designated as the highest goal of human life, as the only real and right one and that to achieve that goal, you will pursue the means set down by the great seers? No. The truth is that the natural reverence, which the people of this land had for their great souls in the past, is mostly disappearing to-day. For this reason, as an essential preliminary, you shall have to cultivate your heart so as to make it receptive to talks of the supreme end of human life. Therefore, the query is posed before you, that if someone possessing supernatural powers comes to you and as a matter of favour asks you to solicit a boon, is it possible for you to demand instantaneously that state for your soul which is permanent and unchangeable? Say, who has considered about such a state of the soul? The prevalent condition is such that the precious occasion for conferment of such a favour will slip, as in all probability you will remain dumbfounded and speechless at that time. Death is certain, rebirth is equally certain. So, what do you wish to gain in this life before death? Why don't you answer? Are you all so selfless? If you have desire, what do you desire to attain? What do you wish to attain that will give peace and happiness to the soul after death? If any one possessing supernatural powers, out of grace, asks you to demand any such state, is it not true that you will remain flabbergasted?

At such a time you will at the most think of your visualised requirements of the present life. But these are not also a few. And can the supreme end of human life be attained by the fulfilment of these requirements? These things you have not learnt either from your mother, father, teacher, relative or friend. Nobody has taught you these things and you have not approached any one in order to learn them. Because the thought that there

is need for such a learning has not occurred to you. It does not seem that you wish to learn this matter even at this late hour. How many years of your life have passed? As many as the age is reached. How many years of your life are now remaining? You do not know. You know not how much more you have to live now and death is certain and yet you are whiling away the time carelessly. Have you considered as to what you should attain by getting this human life, the greatness of which is accepted by the thinkers and philosophers of all theistic Daishans?

The most precious human life is gradually ebbing away and there is no knowing when death will come. Even in such a condition, your highest desire is nothing except to eat palatable dishes and put on fine clothes. You have anxiety merely for eating and clothing. Have you any anxiety for the moulding of life? Are you educated or illiterate? If you are educated, how far and what books have you studied? Would not the collection of all these books make a great heap? But is the education derived from them in harmony with your heart? Has all that you learnt and read from books any practical application in your life? Have you studied with the object of living it in life or for any other purpose? Have you studied with a view to acquiring knowledge that would enable you to live nobly or have you had no such object? Has knowledge any connection with the formation of your life? Tell me, if you have any desires excepting those concerning the needs and requirements of this life.

It is not the case that you do not wish to acquire anything. At least you must have some idea of the things you want. But you do not speak out your mind here. Do you wish these things to be concealed from us? We

wish to talk of the highest ideal of human life. The highest ideal of human life which has been designated by the great seers is not beyond the comprehension of your intellect. It is not such as may not meet with your approbation. But you have not thought of it calmly and with discrimination, pre-occupied as you are with the shallow things of the present life. You have merely the anxiety as to how to live this life and as a consequence your years are dissipated in fulfilling the shallow ideals of this life, all of which are not even satisfied. Moreover, the ideals which you have visualised are such that were they to be disclosed to a wise man, you will fall in his esteem. Yet even these are not fulfilled and the resultant pain is so great and your yearning to fulfil them is so overpowering that the highest ideal of human life designated by the great seers gets out of your sight.

However, so long as your eyes will not turn to this ideal and so long as the conviction will not grow in you that the highest ideal of human life, which has been designated by the great sages, could be the only right one, the description of the great souls which has been given in the Ramayana and the ideals which are actualised in their lives will not appeal to you. Without that, the lessons which are reflected in their lives will not interest you. Without that, the lessons which the talks of the great characters of the Ramayana impart will be lost on you. Therefore, the first thing you have to do is to try and grasp what the ideal of your life is. You have to determine, "I should acquire at least this much in life." Tell me if you have decided upon the minimum that could make your life a success. What have you decided to acquire and take with you at the end of the journey of this life? Do you wish to die after cultivating the worthiness that would enable you to acquire, if not at the end of this life, at

least in a short time thereafter, the things you desire? In which ideal are you interested in this life? There are numerous difficulties in this life. What is the reason then that enduring them all you still have interest in life? Disclose to me the ideal, if decided upon, for fulfilling which you have interest in living this life. Be careful that there is no confusion in the matter of ideal. Which ideal do you desire to fulfil in this life?

From the audience · Of acquiring currency notes.

His Holiness : Do you think you will gain respect from others by speaking in this strain? A desire similar to the one expressed by you is seated in the hearts of most of you here. But others would not admit it here publicly, for they know that any such expression would be out of tune with the talks going on here and would lower them in the eyes of others. But as otherwise, how many are there here, who would not like to possess, if they get, what you have just mentioned? All are sailing in the same boat in that respect. Yet, to-day you do not speak. You do not speak because you know that here any such expression will not appear good. If anyone speaks in that manner, I will ask him to proceed further. But, suppose you get currency notes that would fill up your cupboard But what after that? Do you think everything is accomplished merely by such possession? Could that lead the soul to the highest state? If you cannot answer this question, can the acquisition of money be considered as an ideal or a shallow desire?

What are we talking about here? Not merely of ideal but of the highest ideal. These talks with you are meant to convince you of the need of the ideal for the soul and to explain to you which could be called the highest ideal. Interest can arise, if you can open your hearts here. If

you tell me which is your ideal and of what type, my task of explaining will be easier. What is your prevailing mental state at present? Do you feel yourselves as wise and great souls and those whose lives we read as foolish? There are people to-day who maintain that Rama and Sita are not historical but imaginary characters, simply because they cannot live in the same manner and are not ready to fashion their lives after the same pattern. We tell people who thus declare the characters of the Ramayana to be imaginary that there have been great souls galore who lived a much superior life in this Aryadesh.

The lives of great souls do not appeal to shallow hearts. If shallowness of heart is shed, the greatness woven in the lives of great souls may be really perceived. Once this greatness is realised, you cannot reply in the manner you have done just now to the query, "What do you wish to have as the sum total of this life?" What value has money compared to the great ideals attainable in human life? Can any amount of wealth save you from death? By what name should we call this ideal, when one has to die without taking anything with him out of his wealth, however enormous?

From the audience This thought is good so long as we are sitting in this hall

His Holiness If this thought once enters your heart even in this hall, ways may be found out how it may travel with you home. Once you decide that desires for wealth and other material things are desires of a lowly type, remedies may be devised to drive out those desires. One may not be able to discard them due to force of circumstances, but the feeling should be there that this could not be the ideal of life.

Even after the true ideal of life is realised, it may happen that one feels the need of numerous things to live his life. One may even strive for them, one may use them, if obtained. Yet if despite his desiring and striving for them, one does not get as much as desired or cannot make use of the things obtained, his soul will not be troubled and tortured as is the case at present. He would feel "No matter if things are not had or utilised. That does not in any way mar the welfare of my soul." Gradually the soul will reach a stage when it will not relish, even if desired things are obtained and utilised. It will not feel sore, when those things are lost or to be left behind. The desires for necessities of life are a sort of provisional desires. The essential thing is that you should concentrate your desire on a state which is permanent. First of all, the dominant desire should be to know the highest kind of life which could alone be the highest ideal in human life. Thereafter the attainment of such a kind of life should be your highest endeavour.

As otherwise, of what kind are your desires? Is it not they are without head or tail? The desires you had in childhood are replaced by new ones, once you advance a little in age. These desires disappear and new ones crop up when youth is attained. Even these desires change as age advances. The things which are desired to-day are not desired to-morrow. One without whom you could not live to-day will be disliked to-morrow. Can these desires which are ever changing be called an ideal? I know that you desire wealth and that too greatly. But is that an ideal? A very high order of life can be lived without money. As you have not the strength to live such a life, you may feel the want of money. But can the accumulation of much money be the ideal?

Why do you like to acquire great wealth? To satisfy

the greed of your mind. Can great wealth prevent death and re-birth? Can the soul attain its highest state through wealth? Tell me if great wealth can prevent death. If anyone convinces me of it, I will also commence earning from to-morrow. If I can get convinced from reliable sources that great wealth can stop death, disease, sorrow etc., will that not tempt me to renounce saintliness and take up an avocation for earning money? What more can one desire, if death, disease and sorrow stop? Hence, I say, if great wealth can prevent death, disease, sorrow, etc., I may become one like you. And if that is not possible, you become one like me. Why have we embraced the path of saintliness? Because we do not like death, disease, sorrow, etc.

From the audience: Can sainthood stop death?

His Holiness: Yes, sainthood is the most excellent means of saving oneself from death. By practising saintliness, in a few births, such death may come which is not succeeded by another birth. It is the law that birth is subject to death but it is not the law that birth should follow death. It is certain that one who is born is to die. But after birth one should lead such a life that he may not have to be reborn after death. We are born not because we like it but because we cannot help it. If one lives a life properly in consonance with the injunctions of the great seers, with the object of attaining spiritual perfection of the soul, one will get such a death as will not be followed by birth. It may be that this highest attainment cannot be achieved in one birth but if we practise living rightly, after deciding upon the goal, in a few births we will get such a death as has no sequence of birth. If we get such a death, we may be able to fulfil our desire of living for eternity. Do we not desire to live and loathe to die? Not merely we but all.

From the audience: Because of a keen desire to live, we do not see death facing us.

His Holiness: This gentleman says, "We do not see death staring at us and yet they have bid good bye to their many forbears." How many of your relatives have you put on the funeral pyres or in the graves till now? Undoubtedly many. All of you then know that death is coming. Say that instead of having eye-sight, you pretend to be blind. What is the desire of us all? For living or for dying? Say that the desire is for living only and that too not for some time but for ever. One, who controverts this fact, may say so. Is this desire ever mutable? If not, after what things do your desires run? Some persons are at times put in such a condition that even if heaps of currency notes or gold coins were placed before them, they would say, "Take them away. I have no need of them at present." In reality, however, they see them and their hearts burn within. There is not one thing in the world which one feels essential for all time. It may even just happen that one may fly in a rage at seeing a thing which he at one time liked most and say, "Why do you bring this thing at this time? What need have I for it?" Hence find out what is the thing which all would like and that too for all time.

From the audience: Happiness.

His Holiness: Happiness is such a thing that all would like to possess for all time. But the pertinent question is, "What kind of happiness?" Your answer will only be right, if you speak of happiness as being quite independent and unrelated to anything else. If you speak of happiness as associated with or springing from any material things, you will be wrong. You cannot but admit that happiness that is independent in itself and un-

shadowed by any affliction is real happiness and such happiness alone is liked by all for all time. Is it ever possible that one may not like happiness which is unadulterated with pain? There may be difference of opinion as to whether such happiness could ever exist. But once it is realised that true happiness is that which is independent, there would not be any one who would not like such happiness for all time.

Enjoyment of such happiness is possible in a state of eternal existence. We, therefore, first concluded that all of us like to live, and nobody likes to die. Even an atheist, if asked, would say, "I like to live and do not like to die." If we ask him, "How long would you like to live?" He would answer, "Were it possible to live, I would like to live not for some time, but for all time". Many of those who are sitting here would like to live not for some time, but for all time. Many of those who are sitting here are not happy in all respects. There are those who earn their livelihood by the sweat of their brow. Even if we ask such people "Do you like to die?" they would answer, "No". If we ask, "How long would you like to live, were it possible to live in such a condition?" The reply would be, "We want to live for all time, if that were possible". Fear of death is so overpowering that one does not like to die even if one were permitted to live in a helpless condition, and there is so much attachment to life that all would welcome it for all time, if that were possible. I know that you feel the lack of many things in your daily life and that pricks your hearts. But if you ponder deeply, you will find that it is the paucity of things that rankles and not life itself. Therefore if any one perchance asks you, "What do you want?" your first answer will be "Life everlasting".

From the audience: Some even ask for death!

His Holiness: At times some beings under the load of misery speak in this strain. But even in such a condition, if anyone asks, "May I strangle you to death?" they will refuse. Even those who speak of dying do not like death when really confronted with it. When really face to face with death, their faces do not sparkle with joy but betray traces of depression.

From the audience: Many commit suicide.

His Holiness. If a man, who is about to commit suicide, comes to realise that after death, he may be born in a place where happiness does not reign and on the other hand, he may face a still worse fate, he will abandon the idea of committing suicide. The fact that when pain is overwhelming and the fortitude to bear it is lacking, the mind loses balance under the stress and strain of worry and under the delusion that death will be a means of release and relief from misery, a man commits suicide in an emotional fit. It is not always the case that one who thinks of committing suicide does so. Many have renounced committing suicide, after having once resolved upon it. At times it happens that a newly married young woman, not being able to adjust herself to the uncongenial and adverse environment at home, speaks of committing suicide by jumping into a well. At such times, old experienced dames say, "It is for you to decide about jumping into a well. But look down deeply into the well before jumping." There have been instances in which women, who went to the well with the intent of committing suicide, returned without doing it, after having once looked into the depths of the well. On looking into the well, once the thought occurs, "If I fall into the well, I will be smashed to smithereens,

not a bone will be found and agony will be excruciating,' the thought of leaping down is abandoned. It is only when a man loses the equilibrium of his mind under pressure of some circumstances and works under a strong emotional fit that he says, "Happen what may, but I cannot bear the present situation." Even thoughtful persons commit suicide but this they do only when they become thoughtless and are overcome with emotion. You have heard of several having taken poison, but do you know to what state they were reduced after having swallowed it? If after swallowing poison, it is found that there was haste in taking poison, what is the resultant situation? He tosses about, gives vent to piteous cries, suffers unbearable agony and as no remedy is handy to save himself, he dies but not willingly. The emotional rush towards death is due to the oppressive weight of uncongenial conditions but it is quite wrong to say that anybody likes to die. It is our experience that the kind of joy which beams on the face of a man when saved from death, is quite inexpressible, whereas instead of joy, depression marks the face of the man who says he intends to commit suicide.

I know that there are many things which you do not like in this life but it is indisputable that all love life. Most of you will accept this fact. A miserable man, who is tired of pain, may perchance say, "What pleasure is there in life?" He says that there is no pleasure in living but he does not say that he does not like to live. All beings without exception like to live. The desire to live for eternity is strong in all. A man, who says he does not like to live, in fact does not like pain, adverse circumstances, disease, sorrow, servitude, adversity, troubles etc., but it cannot be said that he does not like to live. If a man, who says he does not like to live,

were asked, "What if all the difficulties were ended?", he would immediately answer, "I would like to live." Hence in the matter of living, the objection is merely to the adverse circumstances, but not to life itself. As for ourselves, we also like life. We also know how many difficulties we have to encounter in living. But we know that we have chosen a kind of life in which difficulties are bound to come. There is nothing strange, if a steamer in the course of its voyage receives shocks from creatures under the sea. Similarly, there is nothing strange, if a man who is tied up with trammels of karma, were to face diverse difficulties. To experience happiness and not pain, while facing mountains of misery, is also a part of the art of living. We will speak about this at the right occasion. But our contention here is that whenever one gets the desire to die, such a desire is the result of the pressure of adverse circumstances and not occasioned by a dislike for life as such. We have not seen or heard of any one, who has desired to die independently of any obstructing cause.

It is one thing to talk of death and another to face it joyfully when it comes and to welcome it before time. Nobody likes death but it is possible that on some special occasion, a man may accept death. Still it cannot be said that such a man liked death. He only liked living life. Do not those who talk of dying attempt to save their lives at the nick of time? Many there are who may be speaking, "I cannot live without you." And yet how many of them lived in separation of those without whom they professed vehemently they could not live? It does even happen that many such persons not only live but actually forget the departed dear ones. The world is full of such farces.

An old man had a youthful son. The boy was very

dear to his parents, wife and other relatives. Separation of this boy even for a while was a source of anguish to them and the boy also knew it too well by experience. It happened that the boy formed association with a certain saint. Through this association, the desire to live a life, which would realise the highest goal of human life, was instilled in his heart. This desire the boy expressed to the saint and said, "I will take sanction of my parents and other relatives." The saint said, "As you please. But in dealing with your relatives, do not forsake discrimination and tell me all that happens." The boy returned home and disclosed to his parents and relatives the ideal on which his heart was bent and along therewith said, "I do not like this life of worldliness." The boy had not even half finished his talk, when his parents and other relatives gave vent to weeping and said, "My son, what a thought has entered your mind! It can never happen that we can live in separation from you. You can go if you want our premature death. Our very life depends on your being amongst us." On hearing all these talks, the boy relented in his decision. He went to the saint and disclosed all that his parents and other relatives had said. The saint asked, "They may be saying so, but how do you feel about it?" The boy said, "I feel that my parents and other relatives love me so much that they cannot live in separation from me."

Do not your relations speak in the same strain at all times? Namely, that in your absence, none of them would like to live and that they would not even eat, drink and die!

The saint felt "This boy has a delusion. But this would not be dispelled by mere admonition." So he said to the boy, "Your parents, wife and other relatives bear so much love for you. There is no need to contradict it."

But it is necessary for you to have a practical experience of their strong affection for you."

The boy replied, "I will do, as you say." The mahatma said, "You go directly home, dash yourself on the ground and continue screaming, "I feel acute pain in the stomach, it is unbearable." Your parents and others will call physicians. You should take medicine, when given, but keep on bawling out, "I feel agonizing pain in the stomach." Meanwhile I will come to your place and will take care of the rest.

The boy then went home and commenced doing as advised by the mahatma. Consternation reigned in the house. The parents, wife, relatives and even neighbours collected together. The physicians were called in one after another and medicines began to be given over and over again but the cries of agony of the boy did not stop. All became distressed, despondent and were filled with anxiety. Everyone thought that the boy was beyond saving. But what could they do? Meanwhile the aforesaid mahatma reached there.

The mahatma inquired, "What is the matter?"

All then explained what had happened to the boy and finally implored, "You are a mahatma. You know much. Show us a remedy to save the boy."

The mahatma then said, "There is a remedy to save the boy. But I am doubtful whether you can do it."

All said, "What do you say? Tell us the remedy, whatever it is, we are ready to do anything to save him. We are even ready to give away all our possessions including our houses and our lives too, if that could save our boy's life. Therefore, show us the remedy whatever it is."

The mahatma smilingly said, "Very well, I will try the remedy. Bring me a cup full of water."

The relatives did so. The mahatma made a pretence of chanting some mantra. After some time, addressing all, he said, "Well mind, some one out of you has to drink the water from this cup. But the one who drinks this water will die and in return this boy will recover."

The boy was screaming with pain but was all the time seeing and hearing what was happening. Nobody was extending the hand to take the cup of water resting in the hands of the mahatma. The boy's father began looking at the boy's mother and the latter in turn began looking at the boy's wife, who was looking down with a bowed head. Thus each one was looking at the other but no one was getting ready to drink the water from the cup held in the mahatma's hands.

The mahatma again inquired, "Well, as no one amongst you is ready to die to save the boy, I shall myself drink the water of the cup."

All were at once filled with joy and exclaimed, "Glory to such a good and gracious mahatma!"

The mahatma drank the water and left the house without speaking anything more.

The boy also got up and went walking behind the mahatma, because his delusion that his relatives could not live without him was dispelled.

Thus seeing the boy going after the mahatma, the parents and relatives ran after him and shouted out "Where do you go, leaving us all behind? Just consider what we are feeling for you."

The boy said, "This mahatma is my real well-wisher."

He has saved me Therefore I belong to him." Thus saying, the boy went away without looking behind.

What is the object of this illustration? Death is not liked by anyone. Some one perchance may be ready to die due to force of circumstances and may even die, but you should forget, if you believe, that even such people like dying. Let us recapitulate point by point. What is it likes? that every one Everyone likes to live and that too nicely He may go so far as to say that he likes to live and that too not poorly. Our point is that if without bringing in any extraneous matter, we ask anybody whether he likes life or death, the analysis of the answers would indicate that everyone's desire is for life and not for death, and that for a life to last for all time After this the point that remains to be considered is how one likes to live Tell me what kind of life would you like to live? Why do you not answer? Say that you like to live nicely. This discussion is meant to decide the highest goal of human life and the supreme end of the soul. And if we decide with discrimination, certainly a day will come when we will realise our aim of living for all time, which is the same as attainment of moksha, final liberation, eternal bliss. We designate that state of the soul wherein it can live for eternity and that too in the enjoyment of unalloyed bliss as moksha. After the attainment of moksha alone, there is no possibility of death. Exclusively blissful eternal condition of the soul is its state of liberation The underlying object of all these talks is that you may develop a liking for such a state of the soul that it may impel you to make the requisite effort to achieve it The problem that is thus posed for us is, "All like living but of what kind of living?"

From the audience Life without worry.

His Holiness · No doubt, our liking is for such a life, but again we shall have to interpret the word, worry. In the present time, innumerable worries beset life. But which is the fundamental worry, which is the generating mother of all other worries?

From the audience The belly (hunger).

His Holiness Is it the belly alone? Would there be no worry, if there were no belly?

From the audience: The wants of the belly have increased beyond measure.

His Holiness In this Aryadesh there is talk of the belly everywhere. Do you think that the belly is very large? Do you think that no anxiety is worth entertaining except that of the belly?

From the audience: Government thinks so.

His Holiness. But to-day Government and the people are considered one and the same and these are convertible terms. Do you not speak of your Government as "Our State"? At one time in this Aryadesh, the belly was considered of least importance. This land is primarily a land of tapas. It is necessary to eat in order to live but how can eating be the objective of life? The scriptures have designated lust for eating as one of the greatest vices. At the time when people ate for satisfying hunger, there were not so many diseases, nor hospitals and doctors as is the case to-day. At present people eat to satisfy the palate, and that is the reason why diseases are on the upgrade. What wonder is there if in such a condition, any number of hospitals and doctors may not suffice?

What we have to consider to-day is "What is the greatest obstruction to living, to living for all time and

to living in happiness?" When hungry, we want food, when thirsty, we want water. Thus our precious human life is being wasted in shallow thoughts of this and that want. The condition is that while we satisfy one want, another makes itself felt. You are merely thinking of the immediate needs and their attendant worries, but you do not reach the root. To-day even the so-called top-most happy man complains of untold worries of life. Why? One reason is that the condition of the soul in the present is such that it cannot but experience worries and the other is that in the name of happiness various false notions are formed. Consequently, the real notion as to what sort of a life free from botheration and worries can help the soul become immortal and enjoy eternal bliss, does not spring in the heart. If you ponder deeply, you will be convinced that the root cause of all our worries is the body. In other words, if there is any obstacle in the way of living an everlasting happy life, it is the bondage of the body to the soul. The soul which frees itself from the fetters of the body does not experience any worries.

Do you really believe that it is the bondage of the body to the soul that frustrates its desire to live for ever in continuous bliss? Is it not that whatever worries small or great the soul has to endure, are occasioned by the contact of the body with the soul? You will not experience so much pain and worry when the world is in conflagration as when there is a small pimple on the body. When the world is burning and no injury is being done to oneself, a man talks wisely and gravely "A great calamity has descended on the earth. There is oppression in the world alround." But there is in such talk hardly evidence of any pain in the heart of such a man, whereas in the talk of the same man who has a pimple on his

body, the features will betray evidence of the pain experienced by him. Which is worse, the conflagration of the world or a single pimple on the body? Which is the cause of a greater calamity? Verily, contact of the body is the greatest source of misery to the soul. Everybody likes to live for ever, but due to this bondage, one has to pass through the cycle of birth and death.

From the audience Body should be good.

His Holiness But by its very nature the body cannot as a rule remain good. It may be that a man of merit may not experience sickness in his life but old age and death are sure to overtake him. Howsoever much you may strive, it will never happen that the body will remain always good and that it will live for ever. We want everything that pleases us. But is it possible to obtain everything? It is in the minds of almost all of you that whatever good things are in the world should be in your houses. You want all things that are good. But what would happen, if you were to place your hands on whatever appears to you good?

From the audience We want all good things, were it possible?

His Holiness Is it the law in the world that every one should get the things he wants? Our hopes are as high as heavens but our gains are comparatively few. Once a thing is seen and liked, the desire to get it is awakened in the heart, and under the drive of this desire, a man strives to acquire the wanted thing and even though he fails to get it after such striving, he does not renounce hope. And if the desire becomes overpowering and the wanted thing is not acquired, what would be the result? Under the intensity of the pain of frustration, he may swallow poison.

In a moment of impulse, a man may swallow poison. But do you know what excruciating pain is felt, when the nerves begin to be drawn? Would you say that a man who thus took poison did not like to live? The desire to live was keen, but the intensity of grief due to frustration was so violent that he lost the power of endurance and of discrimination and in that state of mind he took poison. After swallowing poison, he realises the mistake and makes frantic efforts to save his life. The help of a doctor is requisitioned. When the doctor comes and finds that the effect of poison has widely spread and there is little possibility of saving, he says, "You should have called me earlier. The first mistake was in taking poison and the second was in calling me late. If I had been called earlier, the patient would have been held head down and feet up and made to vomit the poison. But there is no remedy now left and he will die." When the doctor gives such an opinion, do you know what the man who has swallowed poison feels? If you see the features, you will discern that he does not like dying. The cases of suicide do not suggest that those who committed suicide did not like to live and liked to die. Therefore, the premise that all beings like to live and for all time is incontestable. Only the kind of life to be lived is to be determined.

We have now to explain that the highest ideal of the soul is the attainment of eternal life. In order to explain this ideal and to acquire it, we have beforehand stressed the greatness of human life. Excepting human life, there is no other life which can help in the fulfilment of the highest ideal. After the ideal is fixed, we have to determine the culture that could serve as the means to attain it. We have already explained that the art of living which can help attainment of the aforesaid ideal

is true culture. Let us leave aside this matter for the present. We will come to it, when the ideal is set to shape. In order to help the soul live the highest kind of blissful existence, we shall have to strive to live the highest kind of life and thereafter only when the highest kind of life will be reached, the highest ideal would be attained.

From the audience: It is a talk of the future.

His Holiness: Most of the matters are to be talked about in the perspective of the future. There is not a greater fool than the one who merely talks of the big things of the present. Though we are in the present, for the most part we are a sport of the past; but remember we are architects of the future. Even though we may be playthings of the past, when can we be real artisans of the future? Can we improve the future by merely minding the present? What is happening in the present? In every sphere, we find our wants unfulfilled and anxieties cropping up. You want this thing and that thing. You hasten to satisfy one need after another and this preoccupation gives rise to worries. You run after happiness but when your worries increase, you get dejected. You go to marry smiling, but when after marriage worries increase, you think it would have been better not to have married. Many of those who have been driven to marriage by parents say, "We are put to worries through getting married by our parents." Do not parents speak to their sons and daughters of the experience of their married life before getting them married? Do they not talk of the responsibilities and worries arising from marriage? We are not taking anyone in the fold before explaining the responsibilities of the saintly path and is it that you are being driven to marriage without any previous advice? Well, let us come to the point. The fruits of the present are mostly the rewards of our past deeds. Hence we

should learn to live artfully adjusting ourselves to the changing circumstances. We should not weep over the past but so to contrive our living that no uncongenial circumstances present themselves in the future.

We should not bother too much about the present. We should learn how to conduct ourselves under good and bad circumstances and be alert for the future. If we remain careless in the present, the future may be spoiled. He cannot be considered a good artisan, whose actions of the present harm the future. He may be considered a mere slave of the present. The environment of the present is bound to have its influence, but we have to take care that it does not mar the future.

It lies in our hands to shape the future and a good future will be moulded for us if only we are careful of the present. The greatest opportunity lies in this life for beautifying the future. If proper care is not taken in this life, the golden opportunity will pass away. And what will you do then? Only the sages can say when the opportunity will recur. I, therefore, ask you to think, keeping in mind the future. It is true that some one commits suicide by poison and another by the rope but the desire to live is alive in all. Is it not true that you all strive for living and take good care that you may not die? Why do you flee from a serpent? Is it not to save yourself from death? Just as you take proper care to escape from death, so do you make equal efforts to live. But there is no settled view as to how to live. Your desire to live does not suffer any diminution. Yet what happens when difficulties arise? If anybody even in fun says, "Live for ever", the answer is 'Please wait, do you wish me to live for ever in the present miserable condition?' The present life is so full of difficulties that if anybody blessed such a life for ever, one would say,

"I like you talk but listen to my tale of worries" It means that usually all love to live and no one likes to die, but what one likes not are the worries and tribulations that come in life Is this not true? The conclusion is that there is no aversion in fact towards life but towards the things that spoil the pleasure of life A life free from troubles and anxieties would be most welcome. Such a life is possible Therefore one should strive after the attainment of such a life

In consequence, we discussed the question of finding out the very root of all the worries Do you feel that all the worries you have are solely due to the body? The soul which becomes bodiless does not experience any worry. Which is the greatest object of your affection? Is it not the body? And is it not the body that is the source of the greatest worry? What a strange paradox that the body which is the greatest object of affection is also the source of the greatest worry? At present all your wealth is concentrated in the body Of what use would be the most beautiful forms and colours, if there were no eyes? How would you avail of the enormous means of satisfying the palate if there was no sense of tongue? How would the best fragrance, sweet and spreading, help you, if there was no sense of the nose? Of what use would be the sweetest melodies, be they many, if there was no sense of ear? How would many objects smooth and pleasant to the touch help you, if there was no sense of touch? Even if all the five organs of sense are good and potent, how can they serve you, if the mind is distracted with worry? How would the best of conditions help, if the mind is not at rest? Is not your present happiness dependent upon all these things? Would you not admit that at present all your wealth is centred in the body? It means that you cherish

the greatest love for your body. Now just ponder, when you feel pain, which is the want that causes it? Want of the body or anxiety of the mind!

You were talking of the belly, but the belly requires a small load. If despite the load, something is added, the belly is filled to the full. But the condition of the mind is different. Even if there be enough to fill the belly, but not enough to fill the granaries, the mind weeps. However enormous be the resources, to the mind they appear lacking and lacking in many ways. The hunger of the belly is easy to be appeased; it can be endured, but the hunger of the mind is never satisfied and its intensity will drive anyone mad. Have you heard anybody getting that which satisfies the hunger of mind? It is a different matter if control is acquired on the mind. But have you heard anybody having ever got that which satisfied the mind's hunger? No! Yet, are you striving to appease the hunger of the mind or to secure control over it? Do you now find the root of all pain? Is it the mind that is the very root of pain or anything else? You do not like pain in the least. So great a dislike you entertain for pain that the very thought of pain begets pain. You are also striving hard to avoid pain and remove the begotten pain. But have you ever thought of the root of pain in this manner?

What did you do after so much education, study and meditation and experience? Did you merely tread along the beaten track or make any independent decision by the use of your intellect? If we do not use with discrimination what little intellect we possess, we will not be able to decide for you the highest goal of human life. So long as you will not ponder deeply, your eye will not reach the highest ideal designated by the great seers. You may or may not think of it, but this life will surely

pass away There is no escape from death and after death, wandering of the soul in the world of 'samsara' is definite. In this manner, infinite time may pass away, but transmigration of the soul will not end and pain will not leave pursuing you. You have got the splendid opportunity in this life to ponder, to determine the highest goal after discriminating thought and to strive for the attainment of the highest goal thus fixed. The opportunity is available, but life is too short and, therefore, resolve quickly "In this short life, I shall at least determine my highest goal and find out which culture it is necessary to live for its attainment. Thereafter I shall try to weave this culture into the fabric of my life as far as it lies in my power and shall die with a longing for the attainment of what has remained unaccomplished here in the next life" Life is a success, if with the true ideal at heart, the culture that helps its attainment is lived even partially and death is met yearning for the attainment of that culture fully hereafter There have been many persons who lived in true culture more or less in this manner in their lives and the great seers have collected and presented for our benefit several incidents of their lives. Some incidents of the lives of those characters are also recorded in the Ramayana, some of which we will discuss here

Rama and other characters had a true conception of real culture and incorporated this culture in their lives as far as it lay in their capacity and therefore we talk to-day in the name of Ramarajya. If we wish to create such a Ramarajya, men shall have to be more or less replicas of Rama and women of Sita. Men shall have to strive to become like Rama and women like Sita. You shall have to be such brothers as Rama and his brothers were Do you think that without any such striv-

ing, a good Government like Ramarajya will be created? It is being said to-day that it is enough if all get necessary food to eat, clothes to wear and houses to live in. Does that complete the description of Ramarajya? Were only these three things comprised in Ramarajya? Would not there have been any talk of the ideal of life, its formation and culture? Do you mean to say that nothing further was to be done, if one got food, clothes and habitation?

From the audience In the world the above things are very necessary

His Holiness If the above things were obtained, would that complete your achievement? Will pain, disease, sorrow etc. disappear? No doubt food and other things are necessary to live a life with ease but what things will be necessary at the time of departure from this world? Say, who remembers the talk of going from here? In the talk of Ramarajya, is there no scope for the talk of death and rebirth? But out of those who talk of Ramarajya, who remembers those things? Suppose for your needs of food, clothes and habitation, granaries were filled with grain, cupboards overflowed with raiment and decent and congenial dwellings were created! But what after that? Would all these things follow you by parcel after your death? Suppose the Ramarajya of your conception was created and you got sufficient food, clothing and shelter of homes, would you not then mind if you were to fare badly thereafter?

As the connotation of Ramarajya came to be restricted to the acquisition of the above three things, the excellent talks of the great seers remained in books, at the most they were only heard. What did you do after reading and hearing those talks? You merely complimented those who gave nice discourses on these subjects

and you thought that your duty ended there. Consequently, you could not fix up the necessary ideal of human life in your mind. Having remained entangled merely in the cares of food, clothing and habitation and having envisaged happiness only therein, the talks of the great seers even if read, heard or known, do not find a home in the heart. What I wish you to understand is 'To live is not bad but the condition in which we are living at present is very bad'. We are discoursing on a higher plane. These are talks of the spirit. The soul by nature is eternal, omniscient, wholly blissful. No philosopher has conceived the soul unhappy by nature. Not unhappiness is the nature of the soul. To-day the soul is unhappy because it is caught in the whirlpool of worries. By nature we are all God, the very essence of bliss. We are bliss incarnate. The fact is that the attachment of the body to the soul is a veritable worry and man is foolish to desire happiness in spite of it. If the foolishness of visualising happiness in an embodied condition is shed, one would turn to the real means that would bring swift release from the worry of the encasing body and when there is freedom from this garb of flesh, boundless happiness will be realised.

You all dislike dependence. Say, that because of it you waged a struggle. There is no unhappiness like dependence. But to us the dependence on the body, the five senses and the mind is felt as real dependence. The dependence of which you talk is very trivial to our mind. You weep and complain that the dependence which you fought to end is yet continuing. This dependence we consider as not so great. This dependence is no doubt there, but it is of little moment to our goal. The real dependence we feel is that of the body, the senses and the mind. Do you really feel this dependence?

From the audience. Occasionally

His Holiness: Even in this there is not much substance. What kind of dependence do you feel? You feel dependence, when you feel the desire to see some good things and you fail. But do you feel that the very desire to see good forms is the greatest dependence?

From the audience: We would feel, if we but think.

His Holiness: Do you get leisure to think? We would strictly refuse to become a dictator of the world, even if we were offered that post. Were we to become a dictator, many types of worries would still continue. Death is certain and this dictatorship will not avail. The present condition is such that no one, if he has senses, will like to become a dictator. Because one who becomes a dictator receives heaps of abuses. Everyone feels that he is the only one who spoils their freedom. Can this be called freedom? If every one is allowed the freedom to act according to his wish, do you think that one can move with security in Ahmedabad? Can you then go to your market? Will the market then remain a market? No! Why? Are not all these men? They are all no doubt men, but when man becomes subject to the senses and the mind, he loses humanness. The dependence on the senses and the mind is a dreadful thing. Do you consider this sort of dependence is a source of pain? One who does not keenly feel the dependence on the senses cannot remain a man. To live is not painful but this sort of dependence is verily painful. Therefore just consider whether you want a life with body or without it. Is it not your ideal to get a life that is bodiless?

From the audience: A doubt persists, one cannot live without body.

His Holiness: These people would continue to live

in such a state of mind because they are habituated to such thinking. The thought of an independent existence of the soul does not occur to them. The great seers of Aryadesh have loudly proclaimed their experience of the salvation of the soul. Even though you have heard and known these facts, you have never thought of them peacefully at home. As you have not understood the nature of salvation, you feel that talks on salvation are a burden. But this is not so. Truly speaking, when a man feels desire for any kind of external happiness or its means, he should feel "The root cause of worries has sprung up. If I become subject to this desire, it would generate bitterness in life." As desire goes on increasing, so does the burning of the heart. Once a desire is begotten, there is striving for its fulfilment. Thereafter, worries go on increasing and as they increase, life becomes more and more burdensome. Then subjection to desire creates a longing for death even in the hearts of those who desire to live. If we understand real tatvas (entities), we would say, "We wish to live for ever but that quite independently of anything." If anyone asks, "Do you wish to live for ever," you should say 'Yes' but qualifying it by the words 'independently' and that too for all time.

When can one live independently? When there is need for nothing for living one's life. Even water and air are included therein. Nothing should be indispensable for living, including even air and water which are considered as freely available. But to-day even water and air cost. Is that so because of the advance of science? Do you understand that it is sin to make use of any thing without need? Do you make use of a thing only according to your need? Do you use only as much water as is required? Is not much water wasted? You have studied much, but tell

me what you have learnt. What would you say, if anyone asks, "Has dependence increased or decreased within the last twentyfive or fifty years?" I would say, "Dependence has increased but not decreased" If one of these days a catastrophe occurred and the so-called means of happiness of the present-day were destroyed, we would not be in that wretched state which would be yours. If it is felt that the population has increased greatly and there is need of reducing it, will not the Government be able to bring this about by stopping your present means? Experiments of this nature have begun in a different way. It is inconceivable on what a gigantic scale massacre of dumb animals goes on to-day. Slaughter of mute animals whose lives are not considered useful to mankind and of those that encroach upon their needs goes on without let and hindrance. Nay, in justification of such massacre, the principle is enunciated that there is no sin in killing those whose lives are useless and who stand in the progress of human beings. According to this principle, the old, the sick, and the infirm would be considered useless. Is it not possible that with the propagation of this kind of thinking, it would be your turn someday and your life will be put to jeopardy? What would happen then? This country is not free from the danger of war. There is fear of the war zone extending to this country. At such time, do you think there will be any delay in the issue of an order to massacre a certain percentage of the population of the city, if it was felt that there were certain people not useful in war and were impinging on the resources of those who were useful in the defence of the country? Is not such an occurrence possible even in an independent country?

The fact is that however great the independence in the world, every being is so dependent on others that he

will experience unhappiness even though he may not wish for it and happiness will remain a mirage despite his intense longing for it. What then spoils the pleasure of life? Dependence. The bondage of the soul to the body is its greatest dependence. But to-day you have the greatest love for this bondage. To attain the disembodied state of the soul is our highest goal. Cannot the soul live without the body?

From the audience It is a state beyond experience!

His Holiness But is it not within the grasp of intellect? Is there any time when the soul may be above the influence of the senses and mind? Yes. Those who remain unaffected by the desires of their senses and practise concentration of mind and become absorbed in meditation, feel that that much time is the real time of happy life. It is the soul that experiences happiness and unhappiness. Because of the soul within it, the body feels happiness and unhappiness. Though the soul is in the prison-house of the body, it can experience happiness by being absorbed in the self without association with any outside object. Such happiness may endure for a few moments, but that signifies that the soul does not need the help of the body to experience happiness. The obstruction that the soul meets in experiencing its natural joy is due to its association with the body. However much you may pamper this body, it will not stay. But so long as the association of the karman body is continued, the bondage of a new body is inevitable. Without deciding this thing, the highest goal cannot be settled.

The highest ideal is to secure release of the soul from the thralldom of the body in order to live independently. It is not easy to attain this supreme goal. What is necessary in order to attain this ideal is to create an

aversion towards love of the body. Affection for the body will not disappear all at once but if the true nature of things is apprehended, you will surely feel that the body is not worth keeping. To secure emancipation from the body, the aid of that very body is essential. Even to us, this body is useful as you are not. We have also to take care of this body and even to wash certain parts of the body by our very hands even though we may not like it. But with what object is this being done? The sole object should be to harness its aid in the attainment of the ideal. We should feel unhappy to the extent that it is not used for the purpose of the ideal. You too make use of the body but it is in the contrary direction. We will discuss hereafter in detail as to how the body should be used. I have to direct your attention to the use of the body so that the soul becomes bodiless. We like this talk and find it nice. So we have consented to speak of it here in this Premabhai Hall.

It means that the highest ideal is to free the soul completely from its association with the body. To attain that ideal, the discriminating use of the body is necessary but the body itself is not worth loving. It is well and good if you do not conceive love for the body. But in case you do it, it is pardonable. But if we conceive love for the body, it is a sin. If the body becomes the object of our love, on every page of the scriptures, we are held to rebuke for this misconceived love. We should understand that it is the love of this body that has inflicted the greatest slavery. We have visualized happiness in in this slavery, which lengthens the chain of misery from which springs thoughts of suicide. If now the angle of vision changes, the thoughts would change. In fact all love to live. When there is a thought for death, due to the onset of some worry, it is not the body that spoils

the interest for life, but its dependence. It is the dependence that has scattered thorns in the way of life. Recognising this dependence of the body, we have to consider how to make its use in a good way. We detest death, we love life, but what we dislike is a life of worry. We feel how good it would be if life were independent. To attain life of everlasting and complete independence, we will discuss several matters which will give you some idea as to how to make life independent here. To-day the time fixed for the discourse is over and therefore we will talk about it next Sunday, if convenient.

CHAPTER II

SALVATION THE HIGHEST GOAL

Last Sunday we considered at some length that if a human being does not resort to the means enjoined by the omniscient seers of this land for attaining the highest end of human life, it may perhaps be his destiny to suffer incessantly migration from birth to birth as he has done till now. It is, therefore, necessary first of all to determine with what object the greatness of human life has been proclaimed in the religious scriptures. The sages say that the highest objective of human life is to attain the state of salvation and its fulfilment is possible in that life alone. Until complete liberation is achieved, it cannot be said the objective of the soul is fully attained. It is from this standpoint that the great purpose of human life is stressed in the religious scriptures. What is the need for holding the ideal of transforming the soul to the state of salvation? In this context, we have considered that it is the cherished desire of every human being to live and that too for all time. The nature of life is to live for ever and it lives for ever. But, as it is, a human being has to pass through cycles of birth and death. That is the reason why we consider to-day how to attain life everlasting.

Every human being has the desire to live and that too for all time. But in what manner should life be moulded so as to help the fulfilment of this desire to

This sermon was delivered on 24-6-1951 at the Premabhai Hall, Ahmedabad

live for all time? In deciding this question properly, we shall make our own, the highest ideal which the great seers have indicated in the religious scriptures. In fact the soul lives for all time. There was no time when the soul was non-existent nor will it ever cease to exist in the time to come. But the question here is of living for all time in a continuous independent state. We talk of a life which will not be subject to birth and death, old age, infirmity, disease, sorrow and other ills, flesh is heir to, as is the case at present.

Having settled this as our highest ideal, we shall now discuss what we should do to attain it. In order to attain it, a human being should strive to make his life as noble as possible. The determination to achieve the highest end of human life should be our dominant thought and there should be the best endeavour on our part to conform life to the ideal. This way lies true culture. The art of living a life which helps in the achievement of the highest ideal of life is designated by us as true culture. In short, to live a life in the best manner possible is culture. An infinite number of souls has lived this culture in their lives upto now. The great sages have described in the scriptures incidents from the lives of some of those who incorporated this culture in their lives and also of some of those who despite intense longing to weave this culture in their lives could not do so fully owing to force of circumstances. In the Ramayana, numerous such instances are given. My intention is to depict before you some of those instances, but so long as the attainment of the status of moksha is not settled as the ultimate goal, the talks of any great soul would not have the desired effect on us. If the talks of great souls cannot influence us the least during this life, this human life which is the result of accumulated merit will

prove infructuous, as has been the case an infinite number of times with us till now. In such an event, this human life may prove not only fruitless but also injurious. In spite of getting the best form of life, it may prove a waste and begetter of evil consequences. It is we who shall have to suffer those consequences and none can say when such a noble opportunity of human life will recur.

Attainment of the status of salvation should be the highest ideal of every theist. A theist always believes in life everlasting. Is it not that we like a life wherein we have not to depend on anything for living? To live for all time and yet be independent of anything is the highest end of human life. To-day the highest life open to us is not so independent. We have to depend on many things for living. When our needs for things on which we depend are not fulfilled, there results a feeling of pain in the mind and due to such feeling, it is possible that some who desire to live for all time may at times think of committing suicide. Those who thus think of dying, in fact, like living and that too for all time, but what they do not like is the pain arising out of a want that is not satisfied. Would you not, therefore, be happy, if no want was felt? There would be then no pain. Our conclusion, therefore, was that we should attain such a life that in living it, we would not have to depend on anything and yet it would last for all time.

Now the position is "Is it ever possible to have a life free of want, so long as there is contact with the body?" So long as we do not become bodiless and our complete connection with the body is not ended, it is not possible to be above want. So long as there is contact with the body, dependence on one thing or another would persist till the end because of the exigencies of

living Want is dependence and from want springs mental pain and therefore we do not like dependence But so long as there is contact with the body, dependence on one thing or another will persist. Yet is it not the fact that almost all have an inordinate love for the body which is the root of all dependence? If there is the greatest attachment of man for anything in the world, it is for the body Is that not true? It is absolutely certain that the body which is the object of so much attachment will remain here and the soul will depart All the materials collected for the happiness of the body will remain here What would we feel, if we were to pause and consider what is being done in order to nourish this body and how men live their lives for its sake, even though conscious of its perishable nature? If we but properly scrutinize how we live our lives out of attachment to the body, we would feel more weary of our own unworthiness than that of others and would be convinced of the futility of spoiling the future by living in this manner

All men covet happiness But happiness is not such a thing as can be had by merely wishing and begging If there was anything that created obstruction in the desire of living, it was the want of acquisition of visualized happiness In fact happiness resides in our own soul Happiness is the very nature of the soul But a belief is ingrained in you that happiness can be derived from the outside means This belief that outside means alone can give happiness is false It is never possible that extraneous materials can give the kind of happiness we hanker after So long as it is not realised that the notion that happiness can be had only from the external means is false, you will not be able to set up the status of salvation as the ultimate goal How do you live at

present? At one moment, you desire one thing, at another, another thing. You like to strive for the things, which you think you need. You feel pleasure if you get what you desire as a result of effort, but even such joy is not long lived. New desires spring up every moment. You feel pain if the coveted thing is not acquired as a result of striving. There is joy, if success attends effort, otherwise there is grief. If your grief is aggravated, there is weariness of life. In this manner, life is lived. Lives of most of the people are passed likewise and what is worth attaining is not attained.

The great souls admonished those who came into contact with them to change such a life. They adjured the people "This human life itself is the result of dependence on karma. Nor could it be lived without dependence. Of the things you hold in attachment, not one is yours. There is no escape from death, however great be your desire to live. It is not certain that the materials, however enormous, accumulated by you will stay with you and even if they stay, you shall have to go away leaving them behind. However strong your desire might be to stay out of attraction for the enticing materials, you will not be able to stay to enjoy them as you wish and it would be you alone who shall reap the consequences of the deeds done for acquiring, preserving and enjoying those resources. Your future is being moulded by your actions. Therefore, have some sense and change your mode of living. If you but will, you can attain the status of liberation. But out of ignorance, you are bemused." The great seers of this Aryadesh have given such advice to anyone who came into their contact and seemed worthy. Voluminous literature is extant adorned with such advice. But for some time, liking for such literature amongst the people of this land has greatly

diminished And that is the reason why so much of our time is taken up with the preamble As otherwise, in this Aryadesh, it should be a common thought to men of this land "How strangely do I live life? How many things have I to depend on for living? How full of dependence is my happiness and my life? When I have to go away leaving this place in a short while, where shall I be going after death? What shall be my future looking to the way in which my life is passed here? Such thoughts should be natural in this Aryadesh, but they are now almost extinct

If such thoughts occurred, the eyes of a man would turn towards the highest end While thus thinking, he would feel "If I wish to free myself from all this dependence, I should take up my soul to the highest goal of human life and for this purpose I should incorporate in my life all the practices enjoined by the great seers." Once an ideal is fixed, one becomes ready to die for it, to know how one should live to attain that end and even to bear cheerfully all the hardships that come in the way of such living. Similarly, if the ideal of attaining salvation is fixed in your mind and if you keep the same before your eyes, the thought would automatically occur to you as to how you should live in order to attain that ideal.

Have you ever thought how you should live your life? Have you settled the direction of life? Do you live life in conformity with the goal you have set for yourself? Those who have set the ideal of advancing their soul to the state of moksha and altered the direction of their lives towards its fulfilment, have no such lust for life nor such dread of death as you have They have the conviction "I am marching towards my ideal So long as I will live here, I will fulfil my ideal here

and if the ideal is not attained in this life, I will do so in the next." How much contented are they, who have neither lust for life nor dread of death? Such people live happily and also die happily. Who can experience happiness in the face of adverse circumstances in life and at death? They alone who have set the ideal of attaining the state of moksha and having known the pathway to its fulfilment, are striving after it.

The great philosophers of this Aryadesh have laid great stress on the importance of yoga. Yoga is described as a means for attaining moksha. The great sages, while explaining the meaning of yoga, say, "Yoga is that which joins the soul with moksha." But what kind of soul would it join with moksha? That alone that desires moksha. The external yoga of one who does not desire moksha is in fact no yoga at all. Will one, who likes such a life of dependence, ever feel the urge to attain moksha?

Do you ever feel that it is no good living a life of dependence as it is being done at present? Has such feeling ever rankled in your heart? Has the interest to live life as it is being lived at present lessened or is it the same as before? Do you feel that such a life could not be the highest ideal life of the soul? Does the thought ever occur to you that that ideal life could never be so dependent? Do you feel that that life should be a life free from all kinds of tribulations and worries? If you so feel, it would also strike you that "The way in which I am living this life is not befitting, and where is the grandeur of human life, if human life is lived in this manner? The great souls have proclaimed the greatness of human life and no ideal could be achieved by leading such a life and therefore I should renounce such shallow and worthless activities and live life in an entirely

new manner. Could it be the ideal of life to sacrifice oneself at the altar of worthless objects, to strive life-long in acquiring material objects and finding whether the same are acquired or not?" If such a thought occurs to you, the thought would also strike about the ideal of life and the means for it. Could you really say that you have settled the ideal of life and passed your life in conformity with this ideal? Were you ignorant of this ideal? That you were ignorant of that in childhood can be admitted, but can you truly assert that since you attained maturity and the sense of proper understanding, you are acting for the attainment of the ideal? A large number of you are so living life that this talk must appear to you quite novel and strange.

What is to-day the sum total of life for a large part of humanity? To the query, how life is lived, the common answer would be "We strive to acquire the means of material happiness as we need them and if acquired, we are engrossed in preserving and enjoying them. All our time is passed in anxiety for these means, till they are acquired. We strive to acquire what appears to us congenial and try to run away from what appears to us adverse. In this manner, we live life and at the end will die leaving all things behind." Is there any other striving except the above? For the most part, you live your life labouring and struggling and enduring anxieties and tribulations. But what after that? What is the fruit of all this hard labour undergone for acquiring, preserving and storing the means for the whole life? The means gathered as a result of this kind of labour would remain here and the wages of all the sins contracted, as a result of all these deeds, would still remain to be reaped. If you are certain that you alone shall have to reap the fruits of all the activities of the mind, body and word, under-

taken for acquiring the means of your visualised happiness and if you have conviction that good or bad fruits will result from the deeds, what kind of fruits do you think, you will get? Have you the faith that you shall meet with the consequences of your deeds and you alone shall have to suffer them?

From the audience: We do believe that we shall get the fruits of our deeds, yet we go on doing.

His Holiness If you have a conviction that every, body has to endure the consequences of his deeds, you should ponder over what kind of consequences you will have to face for your deeds. If you merely indulge in such a thought, you will get a feeling of horror. Make a note of your deeds and then becoming your own judge, think of their consequences and then see what you feel. Though others might not be knowing all the good and bad deeds which you have done, you should be surely knowing them all. If at all others would get to know of your deeds, it would only be of your good deeds. Is that not true? Even if good deeds are but few, you feel an overmastering desire to proclaim them to the world. Is it not that before you do a good deed, you would like to advertise it and thereafter you would not feel at ease till you speak of it to many people? In other words, by and large, your good activity will not remain unpublished but you will do a bad deed in secret and you will be as deep as the sea in order to conceal it. Is that not so? Is it not a common trait amongst you to proclaim even a small bad deed of others and to be always on guard never to give utterance to your own bad deeds, however great, under any circumstances? So generally speaking, you know your bad deeds yourselves. Therefore, I ask you to think of their consequences. Would not that be very proper?

Which would be considered a good and bad deed no doubt requires much consideration. But for the present, just consider the consequences of such of your deeds, as you call bad when done by others.

From the audience: What benefit will accrue from such consideration?

HIS HOLINESS. If such a thought properly occurs and remains alive, the entire mode of life will be changed. Your present activity will cause you compunction. Do you think you are so bold and heartless that in spite of knowing that your bad deeds will bring bad fruits, you will not feel any tremor at that? This is the main obstacle in the determination of the highest ideal. To-day you are mostly so behaving yourselves, as if you will not have to reap the fruits of your deeds of which others do not know. If you but feel "However big resources of happiness are accumulated by me, all will remain here, that my departure will one day is certain and that I alone shall have to suffer the consequences of the deeds that I have done, there shall certainly be a great metamorphosis in your life"

From the audience: Our deeds are motivated by God.

HIS HOLINESS: Whenever anyone does you a wrong, do you believe that because God wished you harm, He set up a particular instrument for doing it? When anyone injures you, I take it that you do not feel angry with God, considering it was so inspired by Him. Do you agree? If at all you feel anger, do you feel it against God? Should anyone ever be angry with God? Can it ever happen that God would intend or do harm to anyone? These are insane talks. Those who thus blame

God for their sufferings do not make good use of their intellect.

The subject of our present talk is that we are the doers of our deeds. It is we who commit bad deeds. Why do we commit them? Because we have no idea of our own good and bad. Also because we have not the necessary notion about the consequences of our actions. It is just possible that we may do a bad deed, even though we may have a true conception of good and bad. But such action would then sting our conscience and we would constantly wish to renounce evil actions. The paramount anxiety, which most of the people at present feel, is that they should live happily in this world. Such people have conceived happiness as co-extensive with means. And for this reason, the only anxiety they have is that of acquiring and preserving the material objects of this world. This being the sole objective, there is neither anxiety for the welfare of the soul nor any concern for others. A settled aim which such people have is that they should suffer no harm and should get all that is good, no matter what happens to others. Do you have anxiety for the happiness of others just as you have for your own? While striving for your own happiness, are you not struck by this much thought that just as you do not care for the happiness of others, while eager for your own, how will others care for yours?

How can people act, as they have been doing at present, without the hardened belief that those who put them to trouble are bad but that they themselves are good, even though they may be causing trouble to howsoever many? Do you ever think that you will get the retribution for your bad deeds? When it is the case of another, you will immediately say, "He shall suffer punishment for his deeds." But you have always turned

a deaf ear to the fact that you will get punishment for your evil actions and that you alone shall have to suffer for them. It is just possible that you must have heard of good deeds being rewarded and done some good deeds in the expectation of a good reward. But you have never allowed the talks of the consequences of evil deeds fall on your ears. If perchance they did reach your ears, they have not found a place in your heart and even if they appeared just and fair, you have not hesitated to discard them, if they stood in the way of your self-interest. This is the reason why evil doers live with pleasure and pass themselves off as good men. Do you think that only those people who are apprehended for small or big crimes and prosecuted and punished for them are the only ones that are bad and that all others are good? Is it the case that only pickpockets and thieves and persons convicted of such crimes are the only guilty ones in the world and that excepting them, there are no others that are guilty? In fact those that are caught for their crimes are but a few while undetected offenders are galore and most of them are those who sit on chairs and cushions. With what idea could they be committing offences? Under the belief that they will receive fruits of good deeds but not the punishment for bad deeds! Is that not so? It is no wonder that if we place before such men any talk of the highest ideal, it has no attraction for them. So long as the eyes of men are not turned to the highest ideal or so long as they do not feel that such talk is worth listening to and pondering over, they will feel that no matter great souls may have admonished to do certain deeds and to refrain from doing certain others, they can remain indifferent to the end. It is necessary to tell those who merely think of the present and entertain no anxiety for the future, that though they may pass their lives in pleasure and enjoy happiness ob

tained by merit till it lasts, they will not escape from the sufferings of the sins committed here. If hardening their hearts, they persist in their evil deeds for the mere happiness of the present, they should note that such congenial circumstances may not exist for ever. In his wandering in samsara, a soul acquires congenial conditions for material happiness by dint of merit and when he gets them, he gets into the habit of enjoying them. He becomes mad after the means of his visualised happiness, commits misdeeds and when merit is exhausted, he wanders in various lower kinds of lives, reaping the fruits of his misdeeds. This sequence goes on repeating and in this manner, infinite time has passed. Do you wish to waste away this human life in the same manner? If one were thoughtful, one would resolve to save oneself from such a catastrophe. But when will this happen? Such a thought will not occur, so long as happiness is envisaged in the present condition. All these talks are meant to create a feeling in your heart that the present condition is not worth exulting in. If you but feel that the means in which you have visualised happiness will remain here, life is short and that you alone shall have to reap the fruits of the deeds done in the pursuit of that happiness and so if you really feel at heart that your pursuits will bring nothing but evil consequences and as a result develop detachment towards your present life, then only our talk will be useful.

It is necessary to develop a dislike towards the kind of life you are living at present, so that you may be able to determine the highest goal of life and attain the stages that may help in reaching it. When can such a dislike spring in your heart? When you become scrutineers and examiners of your own lives and thinkers of the consequences of your actions. Do you think of your deeds

done from morning till night even at the time of going to bed? If not daily, do you think of them once a month? If not once a month, at least once a year? If you do not think of your actions and their consequences, how can aversion germinate in your heart against your life that is being wasted away and against the bad way of living which is injuring you? I am quite aware that at times when difficulties stand in your way, you do get a dislike. But this dislike is transitory and lasts till the moment of these difficulties and therefore it does not help. Everyone experiences such dislike, but we want dislike that befits a theist. This dislike should spring from the innermost depths of our hearts towards the worthless means of happiness of this world. When the means of happiness are multitudinous and the conveniences for enjoying those means are plentiful, you should constantly feel "Can this be the be-all and end-all of human life? What, after happiness is enjoyed here? What will be the consequences of the deeds that I commit for acquiring, enjoying and preserving this happiness? Why do I feel so much taste for this kind of happiness, which is the source of all misery?" If you but ponder in this manner, a dislike for such happiness will surely arise. But to-day instead of dislike, you feel pleasure. Is that not so? Why is there no aversion? Is it because your present life is good and because it will bring good consequences? If it is not so, why do you find pleasure in your present life?

From the audience. There is no room for acquiring plenty of happiness in the world. The means elude us while the possibility of getting them aways lures us.

His Holiness. It means that you live on lingering on hope and you find pleasure in it. Is that so? There

is happiness in the world, there are countless means for acquiring it, but of what kind are they?

From the audience: Such as would give joy to the soul.

His Holiness: Are those means such as would give permanent joy? Would they give us nothing but joy? Perchance, those means might be acquired and joy might be experienced. But what after that?

From the audience: There is no room for such a thought.

His Holiness: Does it mean that such a thought is not worthwhile or that any such thought has no scope? You feel that what is destined will happen in future and the present is solely taken up with the anxiety for happiness. What if life were to end in such hope? The whole world is running after happiness. But how many persons get it and how many are able to enjoy the happiness thus acquired? No theistic philosopher of this country has ever said or accepted the thesis that there is much happiness in this world, the means of happiness in the world are also many, such means are likely to be acquired to-day, if not to-day, then to-morrow and therefore if there is anything that is worth doing in the world, it is this and nothing else. But this talk is even belied by experience. It is a delusion and gross ignorance to believe that there is much happiness in this world, there is likelihood of acquiring it, and therefore there is nothing wrong in clinging to such a hope, which gives joy to mind and creates pleasure in life. It is not outside our experience what deeds are committed by those who have visualised happiness in the external worldly objects and aids and on that score are running after them in the hope of acquiring them and being happy by possessing

them What dreadful deeds do these people not perpetrate and what havoc do they not wreak in the world? Would this consideration not create detachment in your heart? Would not the thought occur to you that the happiness for whose sake its aspirants indulge in such misdeeds and cause much havoc in the world is not worth acquiring even granting, that could perchance be called happiness?

From the audience We feel that the misdeeds of such people deprive us of our happiness and therefore, if such misdeeds stop, happiness will be within our reach.

His Holiness Don't you commit any misdeed for the acquisition of your happiness? Do you not do anything which gives trouble to others in acquiring and enjoying your happiness?

From the audience Not knowingly.

His Holiness Are you ready to forego that gain, however big it be, if you feel that in acquiring it, others would be put to trouble or botheration?

From the audience No such occasion has arisen

His Holiness. The nature of this worldly happiness is such that the greater the longing for such happiness, the more violently it drives a man on the path of misdeeds. At the present time, the entire society, the whole of mankind appears to us dreadful and therefore, we feel that if there be a change in the present conditions and if people stop committing misdeeds for the sake of happiness, happiness will be within our grasp But that is not possible The conditions prevailing in the world are not to change It is we who shall have to change. Such a thought does not occur to us, because it is forgotten that one and all covet and hanker after the same happi-

ness, and all are such as will not rest without striving to satisfy their hopes as far as their capacity, resources and circumstances permit. Is it ever possible that such men can remain good even if they wish? They alone can remain good, who can acquire control over the lust for such happiness. One who believes that lust for this happiness is the root of all evil and that this in reality is not true happiness and therefore, worth renouncing, can gradually become good and can remain good. But can one remain contented, who firmly believes in the principle just now mentioned by you? Would one, who firmly believes that there is much happiness in the world, it is attainable only by material means and one can be happy only when one can get them and if one strives, there is possibility of getting them, ever remain contented or will be continually striving to acquire them? Will he not expend all his energy in this pursuit? And what will he do to anyone who obstructs his path? Would not such people even overpower good men? How will you designate these people?

From the audience True hard workers

His Holiness Those who should be named rogues are called workers. All the good and noble ideals of this Aryadesh are no good for those who hold such a belief. The conception of happiness acquired through worldly means is so sterile that unless it is abandoned, one cannot visualise true happiness and the means for achieving it. So long as you feel elated in living such a kind of life, you will not feel detachment towards worldly happiness and so long as such detachment is not begotten, the highest ideal of human life would not be enshrined in your heart. What kind of life do those who are seekers of worldly happiness live? What sort of life could be of those who strive and long for such happiness alone?

From the audience. Theatrical

His Holiness What do you mean by theatrical?

From the audience. Bad

His Holiness. Have you experienced that whenever you strive for this happiness, you live a life of evil? Even if an evil life was lived, would you admit that fact? Most probably not, because you possess very deep hearts. But, on the other hand, would you not mention, even if there were little good in your life? If a man leads a bad life, there is no other reason for it but the lust for worldly happiness. If you ask even a great sinner, why he lived such a bad life, the substance of his answer would be that the lust for worldly happiness was the root cause of his bad life. Those who believe such happiness to be true happiness and only attainable by worldly means and experience pleasure in such belief, are considered by the philosophers of this Aryan land, as not merely materialists but as atheists. Are we not theists?

From the audience · I was merely stating the belief of a materialist

His Holiness: One, who is a materialist will speak, if he wishes. If we are theists, are we real or make-believe theists? Do you not feel that in these days the class of fake theists has grown large in our midst?

From the audience: This class is increasing.

His Holiness. In this very land of Aryas? Then it is no longer true that only non-Aryans are atheists. There are also atheists in this country and this class is large. We should, therefore, be on guard lest we might fall in that category. We should boldly say that we are

not fake theists but real ones. If we are true theists, we should be able to understand that we have existed not since this time or that time but since timeless time. In our wanderings, since beginningless time in this samsara, we have come to acquire this human life only due to some such merit. Our stay here is not permanent and our departure is certain. It is in this life that we have to mould our future and if we err in our actions and choice of goal, it may become our lot to continue to wander in this samsara for endless time. As you are real theists, have you a true concept of this goal? We are born here, but not by our free choice. If our birth was decided by our choice, what place would we have selected? If anyone asked you about your choice, would not the inquiry be endless? Would you not have said, "I shall wander over the globe and find out the best place" But birth was not a matter of your choice. We are not born of our free will but by the compulsion of karma. It is a matter which deserves consideration. This Aryan land is so sacred that even people who are atheists would mostly turn theists without much effort on their part. But to-day there is the reign of thoughtlessness. If this thoughtlessness ends and a true conception of the soul awakens, everything would turn right. It is called renaissance of Aryan culture which sets in motion the talks of the soul resounding in every home. Everyone would say we have not much anxiety about hunger and pain but we need knowledge that would make for the welfare of the soul. Why? Because we existed in the past, exist in the present and shall continue to exist for ever. Once the soul awakens and we begin thinking, pain is bound to disappear. We have come here only after much wandering in this samsara. If anyone asks "Whence from our beginning," what will you say? "There was no time when we were not." How

much time has passed? Incalculable time. The time that has passed is the time of our existence. Timeless time has passed and for such time we have wandered. Wandering in this way, we have come here by the compulsion of karma, which we have described last Sunday as the karman (subtle) body. Even here we shall not be able to stay for ever. But we have here in this life an opportunity to act in such a way that our future does not become bad like our past. But does this thought occur to anyone? To awaken such thought is the object of these sermons.

The pompous material edifice that you have built will remain here. Tell me, what worldly acquisitions you have made.

From the audience: These are not yet such as would attract the eyes of others.

His Holiness. It means that you are still torn by the anxiety that you do not own what others possess. Do you not realise that what little you possess is to be left behind? In spite of this, you entertain a feeling of sadness that your acquisitions are no match to those of others and derive pleasure from the mere hope of making such comparable acquisitions. It means that even though you claim to be theists, in action you are in truth little better than materialists. You should feel "How can a man of my understanding feel pleasure in such things? In reality what should give me pleasure are the acquisitions of Aryadesh, noble family and other conveniences which help me to hear talks regarding the soul and not the expectations of things which are to be left behind, whether I like it or not. How foolish am I that I do not feel pleasure where I should and feel it where I should not?" If such thoughts occur, the conception of

the highest ideal will arise. "How foolish it is that I should waste away my life after things whose acquisition or retention is not subject to my will and whose separation is inevitable! I was, I am and I shall continue to exist and therefore I should strive to acquire such things in life as I will not have to leave behind. What are these things?" It is when thinking in this manner that the talk of the highest ideal will loom before your eyes and once it looms, thoughts of the true culture will crop up. For, as we have already considered last Sunday, the art of living a life which helps in the attainment of the highest ideal is called true culture.

Our goal is immortal life and for the attainment of the goal, it is necessary for us to live the highest kind of life. It is just possible that everyone cannot live the highest kind of life. Nonetheless, the object of everyone should be the same. If it is not possible to live a saintly life, we shall talk of living a worldly life with an eye to the saintly life. In worldly life too, there are various stages. To attain the highest goal of the soul, it is necessary for us to remember the lives of the saints and of the great souls amongst laymen who dedicated themselves to the achievement of that goal. Thus, although compared with the life of the highest devotees, our life may be of the lowest kind, yet if it is such as ultimately helps in the attainment of the highest ideal, the soul will derive satisfaction and you will say, "I shall now certainly attain life everlasting." Even for this, we shall have to cultivate the soul.

Do you think you have got the clear head to think that you have grievously errèd in the acquisition and embellishment of things which are to be left behind? Would you not feel detachment towards the things, which however much we may strive to acquire, retain

and care for, will not remain with us in the long run? Is it not better that I should not discuss how you have acquired your material possessions? There is an alround cry in the country "Where is an honest merchant to be found? Where is an honest officer or an honest servant to be found?" Is there a widespread dearth of honesty? Many things are talked about in indication of progress and it is strange that within a short time, such complaints are made. What a strange atmosphere is pervading around us to-day! There is a mutual doubt of honesty amongst dealers. The situation is that you doubt the honesty of the one with whom you deal and he in turn doubts yours. You say that you have achieved progress. Is this what you call progress? Is this all the result of the trumpet which you blew of the progress of this Aryadesh? It is never possible for anyone to raise a good edifice, forgetting the soul. This is the result of the pursuit of men for happiness that cannot be retained, however earnestly they strive to do so.

If you just ponder a while, you will realise that it is surely a delusion to visualise pleasure in things the acquisition and retention of which are not in your control. You will really feel that it is a delusion to believe happiness as attainable only by worldly means. In your heart of hearts you will feel that you have gravely erred in envisaging happiness in worldly things and that you are wasting away your lives in the acquisition of these things.

As it is, do you feel this much aversion that this happiness is of no avail, though it can give you a brief spell of pleasure? Do you feel that you can never be truly happy, if you take such happiness as true happiness? Even after such a feeling of detachment is begotten, it is possible that at first you may experience joy in the asso-

ciation of these means, but soon you yourselves will not like this very joy and the mind will hanker after true happiness. It is this situation that is devoutly to be wished for.

From the audience: This is true. But please explain why the mind is dragged towards worldly happiness and detachment is not generated of itself.

His Holiness. The necessary attitude of detachment cannot be acquired so long as the belief is firmly ingramed in you that happiness is attainable only through worldly means and that he alone can be happy who has ample and congenial worldly goods in his possession.

From the audience: What should be done further to remove this wrong belief?

His Holiness. Think and think and that too continuously. Detachment will surely be generated. If you continuously think, "Can the things which I myself acquired, preserved and cared for and which however much I wish to retain, may perhaps leave me, be the means of happiness of the soul?" Would you not feel angry at the thought that the things for acquiring which we may strive to death and for preserving which we may bear endless anxieties and cares may be lost due to a little mistake on our part or after all may have to be left behind? If the mind but gets a little agitated over this, detachment is bound to arise.

This is not a thing which cannot be understood. There are various causes that set us a-thinking. Make a heap at night of all the resources you possess and sitting before it ask "I like you much. Would you not stay with me?" It will give you no reply. Then ask your own soul: "Can I stay with all these things as long as I wish?" Surely you will get the answer "How-

ever much I like this worldly wealth and however great be the desire to stay with it, it is not possible for me to stay in its company" There is another way. Sitting before an image of God, we should think of the nature of this matter. But those who have no conception of the highest ideal, will not be able to do this. Such people may make a sport of God. But this much you know to do Looking at your riches, materials and members of the family, just ponder "Is there anything out of this which can stay with me at my will?" You will receive the answer from within "No" Then ask, "Would you all stay with me?" Living people will say "We cannot say we will stay with you till life, separation is inevitable when anyone of us dies." The next thought will be "What then is the result of all my striving? Those things will not stay with me and it is I who shall have to reap the fruits of whatever evil has been done by me." If you take recourse to this sort of thinking, then you will understand the wise sayings of the seers. It is you who shall have to make effort to break your delusion We can only be aids by our sermons in your efforts At any cost, detachment towards worldly happiness should be begotten at once It will then be easy to realise where true happiness lies and how it can be acquired, if you but once feel aversion towards your present worldly happiness and get the feeling that this happiness in fact is not real happiness and that one can never be happy through such happiness.

His Holiness then narrated by way of illustration the story of a rich gentleman, who came to know that his wealth would leave him soon. As a result, his attachment towards wealth relaxed and he thought "Why should I not drive away wealth instead of its leaving me weeping?" Thus detachment began in his heart and

he spent away all his wealth in doing religious deeds and charities.

The detachment about which we talk is such that once it arises, good thought and good conduct will not take time to follow. It is not necessary to believe that renunciation immediately follows detachment. But once detachment awakens, it will create a liking for the quest for the path of eternal bliss of the soul. If you ponder well, it is not difficult for such detachment to be born in your heart. Do you not possess the things which leave you? If they do not leave you, do you not possess the things which you shall have to leave per force? Yet are you not striving all your life for such things? Do you know this much that however great you may spend your energies after those things, they will not stay with you and there is no alternative to relinquishing them?

From the audience: Certainly.

His Holiness: Despite knowing this, how is it that detachment for these goods does not arise in your heart? Is your heart dead or contented? Ordinarily one may be considered a contented man, if he is living more or less Aryan culture in life. For such a man, it is immaterial whether he possesses worldly things or not. It is all the same whether he got them or not, even if he considered them necessary. To him it makes no change whether these things stay or leave. Such is his natural bent of mind. A man of such a bent of mind will be free from many anxieties and inward grief. Would you not like it? If you do, would you certainly strive to develop such an attitude of mind? Can you not at least cultivate the mentality not to feel excessive joy or overwhelming depression, when things are acquired or lost? Those who have inherited deep-rooted samskars of Aryan culture would

be of such a mould. Such people would not feel much pleasure when things are acquired nor much pain when things are lost. It cannot be denied that sometimes the mind of such people even gets confused. They think "We have to manage to live happily within such means and the future lies in the lap of God". Due to such thoughts, the thought of the future of the soul does not occur to their minds and the necessary detachment towards worldly happiness does not sprout. What is the reason for the lack of detachment in you? You do not think of these things because the heart is deadened, or because there is thoughtlessness born of contentment.

From the audience: That may be because of contentment or of deadening of the heart. But what is now the remedy?

His Holiness: The remedy lies in thinking of the future of things with discernment. The seers have advised that they alone will feel a liking for the real culture that helps attainment of the highest goal in whose heart has sprouted a sense of detachment towards their worldly condition. "Willy-nilly, we have to take birth in a place without any freedom of choice. Birth may be had at any place. Whether it suits us or not, we have to live. We cannot say that we will live, only if certain things are had and not otherwise." It may happen that worldly means of happiness cannot be had on asking or even in spite of efforts and that happiness may not be had despite enormous resources. Everything depends on external forces and nothing is under our control. Dependence in birth, in living our life, in the acquisition or loss of worldly material objects, and even in happiness, when means are ample. If you ponder about the present condition of the soul, detachment will sprout and if it does the ideal of attaining moksha can be enthroned in your

heart. Because so long as the soul does not reach its state of salvation, there will always remain something wanting. Thus you yourselves will feel the urge to attain the highest state of perfection and will begin the quest for the path that leads to that goal.

That you want happiness is beyond doubt. The great seers have indicated the highest goal and its path in order that you may attain happiness of the kind you are hankering after. You will undoubtedly get the kind of happiness you long for. But the means which you have conceived for this are false. You must at once feel "Those means are really not the means of happiness, because I cannot get the kind of happiness I desire by such means." This is also a sort of detachment. Detachment does not mean to give way to anxiety or worry. To help detachment grow, you have to think "I wish for happiness and all others want it. But of what kind? Would you like happiness that is tainted with pain? It means that the happiness that you desire should be unalloyed with pain. Even this happiness unalloyed with pain, if it be incomplete, is not wanted. If at all you seek it, you will ask for complete happiness. And even after happiness unadulterated with pain and complete is acquired, you devoutly wish that this happiness may not pass away. Thus you agree that you wish for such happiness as is not tinged with an iota of pain, is not incomplete and is not transient. In the desire for happiness, these three kinds of desires are merged. Tell me, if there is anything different. Do not back out afterwards.

Now just think "Which worldly object has the power to give such sort of happiness in the world?" Show me if there is any such object in the world. Tell me, if there is any such thing in the world, whose acquisition will give us the cherished happiness.

From the audience. If the highest kind of happiness cannot be had, it is possible even then to get happiness which may be somewhat or even of very inferior kind.

His Holiness. This matter is already discussed. The acquisition of worldly objects is not under our control. Even if they are acquired, their retention is not under our control. Their separation from us is inevitable and it is not definite that even when they are had, they will give happiness only and not pain or be the means to the enjoyment of happiness only. Let us proceed further. Are we such fools that we shall remain contented with less, if it is possible to get the highest kind of happiness we covet?

From the audience: How are we to be convinced that such happiness is existing?

His Holiness. You could not have a desire for something which is non-existent. Any thing for which there is a natural desire does exist. The happiness about which we have a natural desire is surely to be had by requisite efforts. Infinite souls have attained by necessary efforts the kind of happiness we covet. The great philosophers with the aid of their knowledge and with what personal experience they had, realised that there exists happiness that is unmixed with pain, complete and abiding. The great seers also have diagnosed that all living beings in fact hanker after such happiness. Though all may not be having the capacity to express the same in appropriate language, everyone desires undoubtedly such happiness. Even when a man is eating a prepared sweet, a little piece of gur intervening makes his face awry. Why? Is the piece of gur bitter? He says, "No, the piece is not bitter but sweet. But even then that little piece spoils the taste of the whole sweet." You

may take any other illustration and ponder over it. You will come to the conclusion that no one likes even the slightest pain. Thus the happiness that we covet is that which is not associated with any pain, because even a shred of pain kills our joy. Similarly, if happiness is incomplete, the desire and anxiety for the remnant begets pain and if the acquired happiness vanishes, it inevitably brings pain. Our desire is for perfect kind of happiness only and it is certainly possible for our soul to acquire it. The state in which the soul is able to experience its utmost bliss is called the state of moksha. In other words, moksha is the blossoming of the purest state of the soul.

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The soul is by nature perfectly pure. But as it is contaminated by the contact of karma in our present condition, we experience pain. Because of this dross on the soul, it is not able to experience its own happiness. It desires such exalted happiness which is its possession, but being sullied by karma, it is not able to experience the highest kind of happiness and longs for this thing and that thing as a means to achieve it. So, after mature thought, you decide "What kind of happiness do I really want?" It is incontestable that pain is not liked by us. So happiness that is tinged with pain cannot be to our liking. Also, only happiness that is complete is liked, because the sight of another enjoying greater happiness not only engenders in our heart the desire for acquiring the same sort of happiness but also pain because we have not such happiness as he enjoys. The sight of a happier man also begets envy. The happiness that is not complete is not devoid of pain. And does not the thought invariably occur to us that what little happiness is acquired should not vanish but rather should stay for ever? It is not a matter outside your experience that you indulge in all

sorts of thoughts and resort to all sorts of actions in order to preserve your worthless worldly happiness. Once the ideal of the kind of happiness we want is in fact decided upon, the desire to attain it would then be felt. You would then feel "So long as I do not acquire my coveted happiness, I cannot experience real joy" Then you should think "What should I do to gain that kind of happiness? Or what should I in fact acquire?" Bring before your mind's eye each and every existing means in the world and consider "Is there anything amongst all these things which has the power to give me the kind of happiness I desire?" You will then surely feel that it is impossible to derive the kind of happiness you covet from association with any worldly object. In that way lies the most fruitful experience.

From the audience: What if the happiness that is available here may not be had elsewhere?

His Holiness. How can it be that what we desire is non-existent? It is a different matter if you do not believe in the immortality of the soul. One who doubts this can never truly strive. In fact happiness is the quintessence of the soul itself. But so long as the desire persists to gain happiness from external means, we will not be able to cultivate the nature of the soul so as to let it experience its own happiness. We do not mean by moksha any place outside the universe where there are big palaces and such other things. This is certainly not what we mean when we say that perfected souls stay together at a certain place for ever. You should not think that there are palaces, parks, etc., in that place. It is not by the allurements of such pleasures that we wish to cheat you of that nominal happiness you enjoy. Moksha is the perfectly purified state of the soul. The soul is at present sullied, but when it attains a completely purified

state, it is said to have acquired what is called moksha. The happiness we crave for is not in this world, nor in any object of this world but in the soul itself. How could we like to stay in a state, wherem we could never fulfil our desire for happiness? We should only like the state, on attaining which our desire for happiness could not but be fully satisfied. Any such state is moksha, the state of salvation, the perfectly purified state of the soul. Desire for moksha means the desire to completely purify the soul.

The desire for happiness then is already existent. We have also decided what kind of happiness we covet. Such happiness is not to be had through association with any worldly object, because happiness is only resident in the soul. That is why we desire moksha. Because the soul is able to experience its own happiness only after purifying itself, no worldly object has the power to give us such happiness and the seeming happiness that exists in this world is dependent on external factors. The nature of the soul is to live for ever, but at present we have to take birth, live a life of pain and then submit to death. Thus we do not like the constant rounds of births and deaths in the world. To what are the ever recurring births and deaths due? To our dependence? Yes. There is dependence in birth, in living our life and even in death. Do we like this? Such complete dependence encompasses us and yet we do not get detachment towards our present condition. What a great servitude we have to undergo at present for our pleasures, happiness and living? We have to eat, drink, clothe and do many such deeds and without that we do not feel joy. What is all that? Is this not a daily repetition of great slavery? If a man pauses to think, he would feel that this kind of servitude is not wanted. It is a different matter to eat

when there is hunger and to drink when there is thirst. But would you not feel that you do not want happiness that is to be had only from such various forms of servitude? We want happiness that is independent. What is our condition to-day? If we do not get meals in time, the pain of hunger torments us and what do we feel then? At that time we should feel how good it would be, if happiness could be enjoyed without hunger. But in fact you only think of food and of nothing else. But overcoming such thoughts, if you should think how good it would be if we could live without eating, you would have some conception of the aforesaid state of moksha. If food is not to be had, our condition is affected, if drink is not to be had, the same pain is experienced. When the senses do not meet with the desired object, the result is the same. When the mind fails to meet with what it likes, the same fate overtakes. How can there be happiness in such a condition? Can there be happiness in such slavery? There is pain in the beginning, pain at the end and pain even while experiencing happiness. Happiness is not thus unalloyed. Such happiness is very little and that too short lived and even for that there is endless slavery to be endured. While taking a morsel of food in the hand, does the thought occur, "What kind of slavery is this?" And if the same thought repeats, when there is a cup of water in the hand, you would feel that there is nothing but slavery in the present life.

Whatever kinds of happiness you have visualised in this world, not one of them is devoid of pain. All this happiness cannot be enjoyed for more than a short duration. Some time must intervene in enjoying such happiness. If you believe that there is happiness in eating, for how long can you uninterruptedly enjoy it? How

long could you go on eating? However much you may have a liking to eat, is it possible for you to continue eating for the whole day? Take the case of any other kind of worldly happiness. You cannot enjoy that happiness continuously without some interval. The reason is that all types of worldly happiness are such that they cannot be enjoyed without association with pain in some form or another. Let us ask those who consider that there is happiness in eating. When do you find happiness in eating? Can you find happiness in eating without first feeling hunger? Is it not true that when you are overfed, you do not find happiness in eating? And is it not that the more hungry you are, the greater the happiness you find in eating? Is hunger pain or happiness? None will say that hunger is happiness. All will say that hunger is pain. Only fools will call that a state of happiness which requires some antecedent pain for enjoying it. You say you find enjoyment in eating. But when do you relish eating? Is not your enjoyment of eating dependent upon the intensity of hunger? All kinds of worldly happiness are such that they cannot give happiness except in the presence of pain. Who would like to pursue happiness, which does not give pleasure without previously inflicting some taste of pain?

If you but think thus, aversion towards all kinds of happiness will be begotten in your hearts. When aversion towards worldly happiness is born, real attachment towards saints will awake. And when that will be done, you will feel a liking for their discourses on tatvas. When you develop fondness for the teachings of great souls, you will be convinced that there cannot be any ideal except that of attaining salvation, because the kind of happiness we hanker after can only be experienced when that state is realised. Such happiness is not discernible

anywhere in this world, because when any worldly happiness is to be enjoyed, it inevitably requires antecedence of pain and even then such happiness can be enjoyed only within limits. Moreover this happiness is not such as will not be followed by pain after having been once experienced. Pain will subside for a time but will recur repeatedly. What kind of worldly happiness is this? At best it will give relief like medicine and that too temporarily.

Do you ever feel that hunger is a disease? However much food you may eat, will it cure the disease for ever? If the answer is in the negative, do you feel that "We are so diseased that however much food and water we take, the maladies of hunger and thirst do not leave our pursuit?" But do we feel that hunger, thirst, etc., are diseases? Instead, would we not run to a doctor, if we do not feel hunger? Do we not think that if we may not feel the pain of hunger and the like, we may die? It means that death is due not to pain alone. Death may also come when there be no pain. When you felt hunger, did you ever think "What a dreadful disease is this? If this disease becomes virulent, it may force me to eat what I may not be liking and that too at a place where I may not like to sit, and even then if I do not get food despite begging from a place not worth begging, how much humiliated would I feel?" If you think thus, you can get a thought of the condition where there is no pain from hunger. Who will feel hunger? Bodied beings only. If there is no body, there will be no pain from hunger and other wants and no food and other things will be necessary then. The soul lives without eating and drinking. When one dies of hunger or thirst, it is not the soul that dies but the body to which the soul is fettered. Thus, the root of all pain is the contact which

the soul has with the body and the root of that contact are the karmas clinging to the soul.

The soul lives for ever. But to live in this body, what deed have we not to commit and what sufferings have we not to endure? How do we like such a life? How many have you to salute at present for the sake of your shallow happiness? Even when you think "Here is a very bad man, not worth speaking to," does it not happen that you have to salute such a man for the sake of your worthless happiness? Have you not had such experiences? Whatever the reasons, you have become confused in thought. We are sullied by karmas of our own creation. Our karmas have put us in the prison-house of the body and it is due to the bondage of this body that we suffer pains from hunger, thirst and such other things. After the aches of hunger and thirst have arisen, what remedies are taken to pacify these temporary aches need not be described. There is much which will perhaps need to be concealed. If we but think of our condition, we shall have to be ashamed of it. Now first think, "I am soul and yet such a wretched condition is mine. I have been doing this since beginningless time. I have striven much for happiness, yet my condition remains the same. It is not strange that such condition of mine may continue so long as I feel pleasure in the bondage of this body. This will end only when the connection with the body comes to an end. It is the karmas clinging to the soul that have given me the fetters of this body. I should now commence doing such deeds that may help me to be freed from the association of karmas."

This body may be any kind of ghost, but it is the instrument to free the soul from the bondage of karma. But there is not the least doubt that this body is a kind

of ghost This is no ordinary ghost. One moment it becomes hungry and at another thirsty, one moment it feels cold and at another hot. One moment, it wants one thing and at another another thing. One cannot say what thing it will want at what time. And can we publicly speak of the wants that it will have? If there were no body, there would not be a single want Now you must have understood that the root of our ills is the body, which is rooted in our karmas, the root of which we are ourselves. Our condition in the present is such that we have to do many misdeeds willy-nilly. Would anybody like to tell a lie? Would anybody say, "It is good to tell a lie?" No. Yet is there anyone who has never spoken a lie? Thus many sins are to be committed for the sake of the body.

Do you wish to attain a disembodied state? Do you feel that a disembodied state of the soul is a great and good thing?

From the audience Can there be such a state?

His Holiness. It does exist There is such a bodiless state Do you believe in the other world? Does not the soul cast off one body and put on another? It means that the body does separate itself and the soul does live even when there is no body Even when there is no gross body, the soul has the bondage of the karman body. It is this bondage of the karman body that encases the freed soul in another prison What if there were no karman body?

From the audience Of what kind could such a condition be?

His Holiness. In such a state you would not need any food, drink, clothes and like things for experiencing joy and happiness All those things that are required

because of hunger, thirst, etc., would not be needed if there were no body.

From the audience: What happiness, when there is no body.

His Holiness Only we would be existing then quite free. Nothing would ever be required in order to live or to enjoy.

From the audience. Absolute absence of pain?

His Holiness: There would not only be absence of pain but with absence of pain, complete happiness, because, the soul will then possess infinite knowledge, infinite perception, infinite valour and such other like virtues.

From the audience: Can you show this?

His Holiness: The soul is not a thing which can be shown like a material object. If anybody says, "Show us whether soul is red or yellow," we must say then it is not a thing which can be seen by the physical eye. Yet, if the capacity of knowledge of the soul is developed, we can surely understand what it is and what it can be and this effort of ours is meant to help such kind of development of your knowledge. If we wish to give expression to this ideal condition of the soul and its pure nature, we shall have to describe it as a state free from pain and full of never-ending joy. There, you do not need any kind of your visualised happiness from eating, drinking, clothing and the like, because there is nothing like the body which needs it. When do you want happiness from food? When there is hunger. But you do not need it when there is no hunger. Is that not so? The perfectly purified soul does not feel any need, because it does not depend upon anything for living or

enjoying happiness There is a total absence of any need. It is a state where no activities such as eating etc. are required and yet unlimited happiness is experienced.

From the audience. Government also wants it

HIS HOLINESS. This matter has nothing to do with Government The Government is formed on the basis of adult franchise in the masses and what would happen when the masses are foolish and big? The entire course of the worldly state is governed by merit and demerit. The present administrative machinery is created by you. At present you are repenting but you wish to live in the same rut At present it is you who can make Government. If you stand for election and win, would you not form the Government? It is not the case with the present Government that it aspires to create a state in which there is no need of earning and in which only endless joy reigns.

From the audience: The Government does wish a state wherein we can live happily without eating, but it does not like the saints who show the real remedy.

HIS HOLINESS Whether the Government likes it or not, this is Aryan land and so long as the philosophy of its holy culture lives, the saints will live So long as the saints live, religion will live Nevertheless we have cultivated the art of so living that no law of any wise Government can obstruct us. In case any Government maltreats us, we know how to act to meet the circumstances.

You are the people by whose power the Government exists. Make it a point not to earn above the assessable limit of income-tax. If the Government says that the saints should not be allowed to sit in the public pulpits and

that people should not hear them, you should say, "We shall all go where they are and hear them." The present leaders are not such as may be frightened away by your speeches and threats. The former rulers were aliens and dreaded public opinion. But the present rulers know how the movements are run and therefore are not frightened of the public. This is the chief reason why the deputations are not given due weight. They know what the public will do at the worst. If you wish to reform the Government, there is at present only one remedy and that is that you should be so independent that you may not have to pay anything to Government. If you cannot oppose the Government, act in such a manner that you do not have to submit. You should so act that there may be no demand from the Government and in case there is a demand, the books of accounts should be ready. What is the exemption limit of income-tax?

From the audience: Thirtysix hundred.

His Holiness: It means that there is no levy of income-tax till the limit of rupees thirtysix hundred is reached. Can you not maintain yourselves within that income? Resolve not to do any more business when the limit of rupees thirtysix hundred is reached. But is it ever possible that you can do this? Impelled by greed, many of you will keep a double set of accounts and then remain in constant terror of being detected. Decide to stop earning more and that will lessen the risk. Then your mad pursuits will abate. People say that they have a large income, but most of it is appropriated by Government and yet the activity to earn more continues unabated. You make trips by aeroplanes for earning more and more but who is to die if there is a crash? And who would benefit if you earned? But we are not here to talk of Governmental matters. Whatever be the

kind of Government, act in such a manner that you can live happily. It needs to be understood that for the present perverse state of affairs, your responsibility is not in any way less.

Let us come to the main point. We were discussing how a bodiless state of life would be devoid of pain and full of happiness. If there were no body, can there be any of the botherations which we experience to-day? As there would not be need of anything, there would be no scope for any kind of desire to arise. How can desire arise where there is no tinge of pain and happiness is as complete as wanted? Hence the omniscient seers have enjoined those who fear torment of pain and aspire for happiness to develop this bodiless state. Those seers having known by virtue of omniscience, have admonished the worldly beings that if they do not want pain but complete and permanent happiness, they should strive to attain the bodiless state. Life without body is the perfectly purified state of the soul. One who desires to attain that state cannot do so without the help of human life. It is for this reason that philosophers have eulogised human life so much. To the extent this human life is used in achieving the bodiless state of life, lies its success and its use in other pursuits constitutes its failure and besides is harmful. Now after going home you will surely say, "The body is a gaol, we all are entrapped in that gaol. We can acquire the desired happiness only if we secure our release from this gaol. If there is any highest form of birth that helps deliverance from this gaol, it is this human birth. Therefore none should forget the fact that this body is the prison-house of the soul". Will you all say so?

From the audience People will call us mad

His Holiness: Will the members of your family call you mad, if you talk thus? And you can remain quite at ease and in cheer in such homes And you go about priding yourselves upon having such households? This is quite a baseless talk.

He alone can truly like the talk of yoga, which we are going to describe hereafter, who can be impressed by our present talks. Yoga is that which unites the soul with moksha The real remedy which helps in the unfolding of the latent powers of the soul to its fulness is called yoga. There are various higher and lower stages of yoga We have concluded the talk about the highest ideal of human life, we shall have, therefore, now to take up the consideration of the means of its attainment We think of taking up this matter, if possible, next Sunday You should come with your heart so prepared that you may take a liking for the talks of the various stages of yoga and you may step up the state which may suit your capacity For this purpose, you should continuously think, "This body is a gaol, one can free oneself from this gaol when one can release oneself from the fetters of karma. Yoga is a means to free oneself from the bondage of karma" Is it not true that he alone can like the talk of yoga, who feels that this is a kind of gaol life, and longs for a life of freedom? In order to attain a life of complete freedom, you shall have to change both the trend of your desire and activity so as to live a life quite different from that which is lived at present Even when the body might be living a worldly life, the mind can live quite a different life, if it is well-trained.

From the audience: Body is a means of enjoyment.

His Holiness: It may be that this body may have been a means of enjoyment till this day, but do you

wish now to make it a means of yoga? Believing the body to be a means of enjoyment, how many misdeeds and sins have you committed for the sake of these enjoyments? Now we have to engage this body in such activities as will join us with moksha. The attainment of the bodiless state is the aim, and the root of the bodily state is the bondage of karma. Once the bondage of karma is completely broken, the bodiless state will bloom automatically. Decide, henceforward, to make use of this body not for enjoyment but for breaking up the bondage of karma. The true means of breaking the bondage of karma is yoga. We shall talk about its various stages, if possible, next Sunday.

CHAPTER III

FIRST STAGE OF YOGA

Saintly Life

On the last two Sundays we discussed at some length the object of the great seers of this Aryan land in stressing the importance of human life. Along with it, we also considered what could be the highest goal of human life and in so doing we reached the conclusion that a discerning soul can have no other aim except that of attaining the highest ideal. It is from this standpoint that the greatness of this human life of which we are lucky recipients has been extolled by the great sages. While explaining what could be the highest ideal and why alone it should be accepted as a worthy ideal by all living beings, we pin-pointed your attention to the fact that all living beings aspire to live for ever and what is more, all long for life in which there is no scope for even a tittle of pain and in which happiness is complete, unadulterated and everlasting. Such a happy condition of the soul is realisable but not without the attainment of the highest ideal. The desire to live for ever in happiness is not to be fulfilled without attaining that condition of the soul which makes it fit for the highest status. Hence we have declared the highest ideal of human life to be the highest state of the soul. The attainment of the ideal will not be had merely by wishing. We shall have to

This sermon was delivered on 1-7-1951 at the Premabhai Hall, Ahmedabad

undertake requisite disciplined effort to attain it. The abandonment of pursuits that make us wander in samsara and the adoption of such other means as end our timeless journey and join us with the highest state of the soul are the essential aids in this task. The latter kind of activities are designated by the great seers as yoga. The meaning of yoga is already defined. That which unites the soul with moksha is yoga. Yoga is the art which helps the soul attain its highest status. At present the soul is stained and it is yoga that helps it to attain its perfectly purified state. In order to take up the activity of yoga, the urge to attain the highest purified state should stir our soul. What kind of state is that? The highest status of the soul is its disembodied state. What should we do to secure our release from the body? We should strive to achieve victory over all the habits formed and developed as a result of our servile submission to the demands and dictates of the body and when that victory is won, the soul shall be completely rid of its contact with the body. Once such a happy consummation is attained, a life full of everlasting bliss and free from pain shall be lived. But for this purpose the first imperative need is to secure in this life mastery of the art of so living as will help us to attain this highest status of the soul. The great seers have designated such an art of living as the highest kind of culture. At present, how fickle is our condition? Of the three faculties of mind, body and speech, we have no control over any of them at present. When one acquires complete control over the three, one acquires omniscience and is called a Kevalin or a Jivanmukta. When this state is reached, one lives the highest kind of life and it is this state which brings the soul very near to the highest state of liberation. While living such a kind of life, a Kevalin (omniscient) reaches even in an embodied condition a stage in which mind,

body and speech cease to function immediately preceding death. On the death of the body, the soul attains nirvana or moksha, wherefrom there is no return to earthly existence. But to attain the bodiless state, one should progress to the aforesaid state in which there is complete inactivity of the above three faculties. But can such a state be reached without effort? To reach that state, omniscience which is the attribute of the soul should bloom. In order to awaken the attribute of infinite knowledge, the state of the soul in which it is completely freed from the ills of attachment and aversion should be reached. To reach this state of complete freedom from attachment and aversion, moha (spiritual blindness that makes wrong appear as right and right as wrong) shall have to be rid of, and in order to get deliverance from moha, conquest over desire and activity shall have to be won. For this purpose, the acquisition of proficiency of incorporating in life the art of living known as the saintly culture should be our primary objective. If we have the requisite capacity to live such a life, there should be a firm determination on our part not to relax our exertion in that direction and also thorough readiness to renounce all the things in which we have so far contemplated happiness. Who will thus be ready to renounce everything? He alone will be ready to renounce everything truly, who has felt a real liking for the highest ideal, who has felt a real urge for its fulfilment and who has attained the requisite purity of the soul.

In this connection, it has been discussed that we have courted ruin because of our engrossment in shallow kinds of happiness. We exist since beginningless time and we have passed through an infinite chain of births and deaths. Such ceaseless wandering in "samsara" and such dreadful spiritual ruin would not have been our fate, had we not

indulged in shallow kinds of happiness. But it is no use shedding tears on spilled milk? The thing is that at the time of enjoying our worthless pleasures, thoughtlessness had taken hold of us and even had we been in our proper senses, the urge for the highest status would not have awakened in us. Is it now our resolve not to repeat this sort of error committed in the past? We have now realised the true nature of our human condition. We are favoured with excellent materials that help us know who we are, what we are and what condition we can attain. How can all these things avail us, if inspite of such an opportunity, we do not resolve to attain the highest ideal? Unless we do so and give up our pre-occupation with worthless kinds of happiness, we shall be spiritually ruined and our desire to live in happiness for ever will never be fulfilled. The requisite effort to live a saintly life must be undertaken. If we have got a real urge to attain an everlasting life of infinite happiness, our present condition should cause us biting pain. Can he ever be happy who has no restraint either over mind, body or speech? Even ordinary happiness of the world cannot be enjoyed without some control. But our aim is to be the enjoyers of the highest kind of bliss and therefore, the acquisition of control over mind, speech and body would be indispensable.

In fact, we do not want any kind of activity (yoga) We want complete absence of the functioning of mind, speech and body for which purpose the development of omniscience is a pre-condition. One cannot attain the complete stationary stage of the three organs without the development of the attribute of omniscience of the soul and this attribute of infinite knowledge of the soul will blossom only when attachment and aversion are completely eradicated. So long as attachment and aver-

sion exist, there is necessarily ignorance, that is some sort of deficiency in knowledge. In the presence of attachment and aversion, infinite knowledge is not possible. It means that for the attainment of omniscience, the essential pre-requisite is the attainment of the state absolutely free from attachment and aversion and for that purpose, moha shall have to be annihilated. Without the annihilation of moha, eradication of attachment and aversion is not possible, without that omniscience cannot flower, without that complete cessation of activity of the body, mind and speech cannot be achieved and without that the highest purified state of the soul or moksha, which is the highest ideal, cannot be attained. Thus we come to the conclusion that the supreme task is to lead a crusade against moha.

We should now think what kind of life should be lived to destroy moha. To this end the fittest life is the saintly life. Without the true feeling of saintliness touching the soul, no one's moha is destroyed nor would it ever be destroyed. In the present, therefore, we should make the saintly life our aim and object. It may be that due to our manifold defects, the highest kind of saintly life in which the highest kind of culture is reflected cannot be lived just now. Yet, if a very lofty soul remains on guard against the approaches of moha, and keeping only the highest ideal in view, develops strength not to yield the least ground to the forces of moha, he can live the highest kind of saintly life possible under the present circumstances. But how can the eye of one, who finds joy in the association of worthless materials, turn towards this life? How can the shallow view of life be compatible with the highest ideal? The higher the objective, the nobler should be the means. To attain the state of perfection, our endeavour should be directed to making life loftiest.

A brief discussion of the highest kind of life, therefore, is necessary here. But before we proceed with that, it may be mentioned that it was not beyond the comprehension of the great souls that all those who aspire for the highest kind of life could not be endowed with the capacity all at once to live such a kind of life and hence they have also prescribed lower stages of life in order of descension from the highest. Hence, those who lack the capacity to tread the saintly path should try to live the life of a stage lower than that and failing that, of a stage still lower than that. But what is of paramount importance is that in living such a life, the eyes of the practitioner should ever remain fixed to the highest goal, as well as the saintly life, as objectives for attainment. A discussion of the lower stages of life step by step will follow. But first of all it is necessary to discuss the saintly life which is the highest means to the highest ideal. For this purpose, we also propose to discuss which is the minimum lowest kind of life which may gradually help the adoption of the saintly life necessary for acquiring the highest ideal. But before that it is essential to give you some idea about the highest kind of life which can be a means to the highest ideal.

We have repeatedly drawn your attention that the way of living which exalts the soul to the status of salvation is called yoga and that a saintly life is considered exclusively a life of yoga. Hence a saintly life is the fullest life of yoga. For those who could not live fully a life of yoga, there are different stages of yoga which they can adopt in life. The great sages have also mentioned as to which life can be considered as worthy for the life of yoga, for without attaining the life of yoga, the highest ideal could not be reached. At the same time, while the soul continues in bondage of the body,

the highest state is that in which there is complete absence of the triple activity. The state of the cessation of the triple activity is a state in which mind, speech or body has no capacity to function. To attain the state wherein there is absence of yoga, the life of yoga is the best means. And the highest life of yoga can alone be the life of saintliness. Hence those who have an unwavering resolve to reach the highest ideal and feel the necessary urge towards it, should be prepared as far as possible to live a life of saintliness. Who should be called a saint? We wish to define it in general terms at present. We do not wish to discuss this matter minutely, because many of you find it quite new. The great seers have indicated many limits to a saintly life, but at present we shall talk about it in very broad terms. A saint is one who has no other pursuit except that of moksha in his life. He who has no activity of any kind involving sin in his life and whose every endeavour is underlined by the ultimate aim of moksha is called a saint. How can one who has not renounced sin in life be considered as living the highest kind of life? None can deny that sin is bad. Will any one of you contradict me? Will any body say sin is worth committing in life? Will a theist give his consent to sin? It is possible that a theist may be a committer of sin. It cannot be said that all theists are living sinless lives. But it is nonetheless true that if a practitioner of sin is a theist, he will never say sin is worth committing. Then there must be a life in which there would be absence of sin and in which all pursuits would be designed to yoga. You will realise that it could not be any other life except a saintly life. Can one who believes in the highest ideal, deny that the saintly life alone is the highest kind of life?

Now my question is "Have you ever felt that so long

as you do not attain an everlasting happy life, you should live a life in which you may not have to commit sin?" You have heard the discussion of several matters here on the last two Sundays. How many things were described in the talks about the highest ideal of life? To live for ever and that too for ever in happiness—such a state we have decided as our highest ideal. After hearing this, did the thought occur to you, "We should live a sinless life for attaining the highest state?" To practise sin in life and to reach the desired goal are two entirely incompatible objects. Hence, which sort of life could it be, which would be untouched by sin and yet could be lived? To-day some people have got into habit of thinking that we should hear what the saints may have to say but in practice we should act as we have been all along doing. Are you not one of them? For what purpose should we hear this talk? Should it not be for implementing it in daily conduct? By hearing it, we understand what is good and bad and when that is understood, we should strive to renounce what is bad and practice what is good. It means that when we are hearing, the thoughts of practising what is being heard should simultaneously occur.

What kind of thoughts would arise, while hearing, if it is our firm resolve to practise what is worth practising according to our capacity? We decided the kind of happiness we require. It should be complete, everlasting and unshadowed by pain. Should not the thought then really occur to us that there should be no sin in our life, if we are eager to attain such a happy life? Is it ever possible to attain such a happy life, if we continue sinning? Such thoughts would be natural, but what would happen if you do not hear with the intent of practising what is said here? What mighty efforts do you make for obtaining the shallowest kind of happiness? How many

schemes are you planning for obtaining it? What is the reason why there is no thought here, while there are mighty plans in that field? Did you think that anyone would lift you up and place you in that state? We have talked of the need of making an effort for the attainment of the highest state. Why did not the thought then occur "When even shallow kinds of happiness entail the toil of day and night, it is but natural that everlasting happiness would cost still greater efforts?" Having thus thought, tell me, if you ever formed any plan to attain the desired kind of happy life.

After hearing the talks here, did you think of what you heard at night? If not at night, at least during leisure in the day? Did you resolve "Our soul is soiled since timeless time and if we but completely purify our soul that is thus sullied, we shall get such life, which is endless, unafflicted by an iota of pain and is replete with happiness?" Having so decided would you not like to see "How much sullied am I?" Did you ever consider "How much am I spoiled and why have I to commit so many sins?" To live for the present and that too happily, how many sins do you commit, and how much polluted are you till this day? Do not all these things swim before your eyes? The desire is to purify the soul completely and we do not take care to see that our polluted soul does not lead us to commit misdeeds. Who likes to do a bad thing? One who is polluted or one who is good? Would a good soul like to do a bad thing? That we like to do bad things signifies that we ourselves are soiled. Has this much thought ever occurred to you? Because we are soiled, we have to do a number of bad deeds in the present. Whenever you have to do a bad thing, do you feel "I am soiled?" I was under the impression that you should have thought with reference to

the highest ideal of which we talked, that if we but continued the way of life we are living at present, that ideal would never be fulfilled. You should have, therefore, now decided to strive to live such a life wherein there is not a vestige of sin. I entertained such a belief but therein I am disappointed. When we talked that our soul was polluted, did you think that it was not you, but others that were polluted? If not, did you feel you were polluted? If you felt that you were polluted, did you realise the magnitude of injury that would be caused, if you continued to remain thus polluted?

It is, therefore, my advice that you should think of the things that are talked here. These are talks of the soul. You should, therefore, ponder more deeply over these matters than over others. In order that you may get time to think, sermons are fixed weekly. If you but think of the matters which are talked here even for two hours during seven days, and if these thoughts touch your soul, yoga cannot remain far from you. Requisite yoga shall surely be integrated in your life. The complete cessation of yoga is the final state. It is the condition most approximating to moksha. The duration of that state is extremely short. The state will not be reached to-day. To reach that stage, we shall have to take up necessary activity at present. We certainly engage in activity. But we should now take up such activity as might ultimately join us with the highest state. If any activity is done subject to the behest of a soul defiled within, it will not result in yoga.

To take birth, to live so long as life continues and to die when the ayu karma (life determining karma) is exhausted is the law in operation for beings that are subject to karma. This law is in sway even here in this life. It is certain that we shall have to die and leave this

place and take birth somewhere else. But as we have now been able to recognise that our soul is contaminated and that its contaminated condition is the cause of the chain of our births and deaths and that contamination is due to the contact of kaima, we should now live a life which is not under the behest of karma but is regulated by our discriminating thought. The contaminating material is nothing but karmic dross. Whatever is done while under subjection to kaima may be said to be done under the orders of kaima. Any such thought is the result of discernment. Is it now our resolve to do only that which a discriminating soul dictates?

Tell me now how you like to live. Do you prefer to live without sin or in the manner you are living now? Do you not feel that a change is necessary in the present way of life? If a change is necessary, what kind of change is required? If you thus think and get the feeling that life should be lived without sin, much work can be done and that too swiftly. If I then say that if you wish to live without sin, you should live renouncing everything in a certain manner, you would swiftly relish it. You would surely feel "Without complete renunciation, life cannot be lived without sin and until that is done, the highest ideal cannot be attained." Did the great seers ordain renunciation, because your happiness of various foods and clothing was unbearable to them? Did the great sages feel envious of your big houses, business, riches and the means of pleasures? If not, do you then admit that the way of renunciation which the great seers have indicated, is motivated by compassion?

I wish to create this thought in your hearts: "The life of which we talk to-day is so very beautiful that if at all we could live it, we should live that only. If that is not possible, we should live a life of a stage still lower.

But under any circumstances, we wish now to begin living a life that helps the attainment of the ideal, more or less." You should not forget that even in a life lower than the stage of the saintly life, the talk of renunciation is bound to come in. You should bear in mind the reason why the great seers preached complete renunciation. It was because those great seers practised complete renunciation in their lives, experienced great pleasure in such renunciation and perceived therein the attainment of the highest end. Those great souls inspired those who came into contact with them with the desire to practise complete renunciation. Was it because of compassion or because they could not bear the happiness and pleasures of others? Consider this matter dispassionately. Those great seers perceived that misery was the fruit of indulgence in petty kinds of happiness and eternal happiness was the fruit of complete renunciation. They were thus moved by nothing but compassion for those who pursued worthless sorts of happiness.

As you nod your assent to this matter, I presume you do not consider him really a benefactor who gives you advice to enjoy pleasures with the present means. What kind of men do you consider such advisers? At least not benefactors. Do you not consider them ignorant? You considered the body as the instrument of pleasures. Hence you believed the body as the only means of enjoying pleasures. In this belief, you pursued pleasures and consequently wandered in "samsara" till now. So you now wish to make the body a means of yoga. Did we not talk of it? If at all you had applied your mind to this matter, your sole thought would have been one of renouncing pleasures. And if at all the thought of renouncing pleasures had struck you, the thought of practising yoga would have followed. To

make this body a means of yoga is the advice of saints, and to make it a means of pleasures is the advice of pleasure-seekers. Of the two, which advice do you like? They alone whose hearts are impregnated with atheism, talk of the body as the means of the pleasures of the senses. It means that their ideal is to make the body the instrument of pleasures. Whereas the great seers have ordained that the fulfilment of the great purpose of human life lies in the renouncement of the gratification of the senses and in the practice of yoga for the attainment of the highest end. In other words, to make the body a means of yoga is the commandment of the great theists. Of the two commandments, which do you like? Undoubtedly, the believers in soul would like the commandment of the great theists.

Are the pleasures of the senses the cause of happiness or of misery? If you did not cling to them, you would not have had any of the manifold miseries which you at present suffer. If you had renounced the pleasures of the senses, you would not have had to look after many as is the case at present. Because you got ensnared in the sensual pleasures, from one you became many and have to bear the burden of the botherations of many. Though we are many together, we are alone. Even if you are alone, you feel being with many. This attitude is a condition of the mind, but its underlying cause is none-the-less the pleasures of the senses. If you live together, it would be for the enjoyment of sensual pleasures and if you fight and part with one another, it would be for that sake only. Is this not so generally? Now, is it not your wish to make this body, which has become a means of sensual pleasures, an instrument of yoga? I take it that it has surely arisen in your mind to make the body a means of yoga as far as possible, if it cannot

be turned to that end all too soon When can this body be a means of yoga? When sensual pleasures are given up and yoga is attained, but that is possible only when sensual pleasures are felt to be a malady.

Is your heart prepared to accept that the sermon on the renunciation of sensual pleasures preached by the great seers was inspired by the highest kind of compassion and that they laid us under a deep debt of gratitude by indicating the path of renunciation of sensual pleasures and the practice of yoga? It is possible that you may feel complete renunciation of sensual pleasures rather hard, but I hope it is not so hard for you to believe that sensual pleasure are worth renouncing So long as the belief that the enjoyment of sensual pleasures is necessary to experience happiness and that one cannot do without sensual pleasures will persist, you will not help committing the great sins which you broadly believe as sins Minute sins are many If a man becomes discriminating and wise, he will understand what tremendous allurement sin exercises and that to remain free from sin, what mighty control over the activities of the thought, word and deed is necessary. A saint renounces all kinds of sins, but we can come to that topic after a firm belief is rooted in the necessity of renouncing sensual pleasures At present we merely talk of the sins which you believe as sins Yet one who believes sensual pleasures as necessary cannot help committing those sins All the theistic systems of philosophy have proclaimed five sins as great sins Of the great five sins, the talk of the three great sins as sins may perhaps be relished But out of them, two are such that it would be difficult for many to accept their talk as sins But it is not my purpose here to see your likes and dislikes. My object is to see what you should like Of the five

great sins, the first is that of violence (himsa). Is not violence a sin? The second is untruth. Is not telling an untruth a sin? The third sin is stealth. Is not stealth a sin? The fourth is unchastity, which can even be said as the enjoyment of the pleasures of all the senses. Is not the enjoyment of the pleasures of all five senses a sin? There is some confusion here. There was no confusion in the talks of the first three sins, but confusion is created here. Why did you stop replying in the affirmative?

From the audience: The enjoyment of sensual pleasures is not against our religion. Even the Gita permits enjoyment of sensual pleasures within certain limits.

His Holiness. It is a dexterous way of catching phrases out of their context. Has not the Gita declared that one who completely renounces sensual pleasures is better than one who enjoys it within certain limits?

From the audience Yes.

His Holiness: That is the end of the matter. One who completely renounces the pleasures of the senses is better than one who enjoys them within limits. It means that it is better for one to renounce pleasures of the senses completely, if one has such capacity. Is that not so? But you have not thought of it deeply. When the subject was broached, you immediately jumped to the conclusion that there was no objection to our enjoying sensual pleasures. Is there any doubt that enjoyment of sensual pleasures is a sin?

From the audience. Does that refer to those who cannot renounce?

His Holiness: It changes the entire aspect of the matter.

Inability to renounce sensual pleasures is one thing and to believe them as not worth renouncing is quite a different thing. The enjoyment of sensual pleasures as such is one of the five great sins. It is such a great sin that before it violence, untruth and stealth pale into insignificance, because those sins are chiefly its offsprings. We have to decide that for the practice of yoga, complete renunciation of sensual pleasures is an ideal. Though complete renunciation of sensual pleasures is the highest ideal, we will talk of partial renunciation for those who may not have this capacity and we will advocate for those who may not have the capacity for partial renunciation, the belief to be entertained that the pleasures of the senses are all worth renouncing completely and without that the goal of the highest ideal could not be fulfilled. Finally, we wish to talk even of the lowest stage which makes a being fit for attaining yoga. It means we wish to talk of a stage antecedent to yoga. We will place before you in a descending order, the stages of yoga and those antecedent to it. To-day we are talking of the highest stage of yoga. Therefore, we are talking of the five great sins. The enjoyment of carnal pleasures is the fourth great sin which in the shastras is known as unchastity, sex-pleasure. If we talk of unchastity in its wider sense, it embraces all the pleasures of the five senses. It is yet easy to understand that violence, untruth, stealth are worth renouncing. But how many would believe, inspite of the effort made to explain, that the enjoyment of the pleasures of all the five senses is also a sin? After this talk, have you realised that the enjoyment of sensual pleasures is a sin? Is the belief that the enjoyment of sensual pleasures is a sin like the sins of untruth and stealth enshrined in your heart?

From the audience. It is a gift of nature.

His Holiness: How far it is a gift of nature, we will talk of it at the appropriate time. Such a desire can only arise in a soul that is polluted. But is it in any way a folly not to enjoy a thing which is a gift of nature? No.

From the audience: Such enjoyment is enjoined within certain limits.

His Holiness. Who can observe the limit? One who visualises happiness in the enjoyment of sensual pleasures? If there is happiness in the enjoyment of sensual pleasures, where is the need for any limit? If sensual pleasures are worth enjoying, what is the need for limiting them? Who can observe restrictions in enjoying sensual pleasures? One who has a firm belief that sensual pleasures are worth renouncing or one whose belief is weak?

From the audience: One whose belief is firm.

His Holiness One who is weak in belief may on occasion break all limits. Is that a real striving to enjoy a thing given by nature? No. Where do you wish to go? To salvation. Is it not true that we wish now to reach the state of liberation?

From the audience It is so.

His Holiness: At present our talk is about the most exalted kind of effort for attaining that stage. There should be complete renunciation of all sensual pleasures in the kind of life which is necessary for that effort. We shall indicate the means of gradually attaining moksha for those who may not have the former capacity. When we come to the talk of those means, we will talk of the limits.

To live a completely sinless life is saintly culture. That is the highest kind of art of living for the attainment of the highest status of the soul. If that art is incorpo-

rated in life, one has to renounce violence, untruth, stealth and the pleasures of the senses as such. Over and above, there is the fifth great sin which is also to be renounced. Which is the fifth great sin? Love of possessions. Is it possible to enjoy sensual pleasures without money? There would still be need of money, even in the absence of the desire for sensual pleasures. But how much restricted would it then be? A saint has absolutely no need of money. And what would be the case, if a householder has control over his senses? Even then for such a man the need of money no doubt would be there but it would be greatly circumscribed. But first decide, can one who has a longing for sensual pleasures do without money? No. It means that where there is the fourth great sin, there would be all the five great sins. Does it really appeal to your heart that possessionness is also a great sin? Does it occur to you that when rupees five thousand increase to fifty thousand, the love of possessions also increases and do you feel a tremor at this? If you ponder calmly, how mind, word and body act in unison in the striving for the acquisition and preservation of possessions, various sins will loom before your eyes and you will feel that love of possessions is also a great sin. The great seers have designated violence, untruth, stealth, unchastity and love of possessions as five chief sins and amongst them, the fourth is the greatest of the five. The fifth is the inevitable concomitant of the fourth and in its aid are always ready when required, the first, second and third. If, therefore, one wishes to save oneself from the five chief sins of violence and the like, complete renunciation of sensual pleasures is a sine-qua-non.

Besides these five chief sins, there are many other sins. There is no other alternative to renunciation of all sins but this can come only when the belief is firmly held

that sensual pleasures are worth renouncing. Without complete renunciation of sensual pleasures, the saintly culture which is the highest kind of culture for living will not be interwoven in our conduct. The seers of infinite wisdom have ordained that saintly culture is the highest kind of art of living, and one who for the attainment of his highest ideal accepts a saintly life and carefully lives that kind of life, will surely come nearer to it. Start living such a life and moha will begin shaking. Moha will be convinced that its days are numbered. Moha will feel that its hold over man since beginningless time has begun weakening. Do we not wish to end moha? Our desire is to finish moha. Hence we wish to make the very body that the believers of happiness in sensual pleasures make a means of the enjoyment of all that the senses solicit and thereby court ruin, a means of yoga. We say, "Since beginningless time it has been our business to make the body a means of sensual pleasures. We must have made human life, whenever acquired, a means of sensual pleasures. But it is now our inflexible resolve to make this body solely a means of yoga" Complete renunciation of sensual pleasures is an essential prerequisite for making the body a means of yoga, because so long as sensual pleasures are not completely given up, a completely sinless life cannot be lived.

Even if we may have believed that happiness lay in the enjoyment of sensual pleasures till now, have we now understood that lust for sensual pleasures has done us great harm? How many people run after sensual pleasures believing that happiness lies therein? It is not wrong to say that the whole world has gone mad after sensual pleasures. Is it strange, if we find misery stalking in such a world? If all had accepted as their ideal a life of complete renunciation of sensual pleasures, a sinless life, if

one enjoyed sensual pleasures within limit, but at the same time realised in his heart that sensual pleasures were very loathsome and wholly worth renouncing, if one felt it his weakness that he could not renounce them and further resolved that he should not under any circumstances act as may put to shame his family, his caste and manhood for the sake of sensual pleasures, if all were such, this earth would have been a paradise Do you wish to make this world like a world of celestial beings or like a world of demons? What kind of a situation is brought about at present? The situation is that instead of sensual pleasures being felt as bad, the lust for them increases and the tendency to get them from wherever they are to be had and by any means is hardening Is it strange, if under such circumstances, the limits of humanness are destroyed? To-day man fears man, man is troubled by man, man cannot afford to trust man. What is that all due to? Does the situation in which man fears man, expects trouble from man and has distrust of man, betoken humanness? At least do you not wish to live with humanness in life? When can true humanness be lived in life, if at all you wish for it? When you feel that sensual pleasures are worth relinquishing and the life in which there is complete renunciation of sensual pleasures is the highest kind of life Do you feel this? Even humanness is not to be seen and you wish to reach the state of salvation. How can this happen?

When can the soul reach the state of liberation? Immediately after it reaches the state wherein there is cessation of the triple activities of mind, body and speech When can this state be reached? After omniscience is attained When is omniscience attained? After riddance from attachment and aversion. When does one gain freedom from attachment and aversion? After moha

is annihilated When is moha annihilated? When a completely sinless life, that is, when the saintly life, or in other words, when the exalted kind of life of yoga is lived. What should be done to attain a saintly life? This necessarily involves complete renunciation of sensual pleasures. Do you understand this order? You should now say, "We have made the body an instrument of sensual pleasures since beginningless time, but we have resolved no longer to make it such an instrument, because we no longer wish to wander in samsara." I say this on your behalf. If you speak thus, some one will question "Why did you wander in samsara?"

From the audience. Because of indulgence in sensual pleasures.

His Holiness: Would you now say that you wandered in samsara because of subjection to sensual pleasures and that were it not for this, you would not have wandered so far? In this Aryan land, such talks are not strange. In this Aryan land, reverence and respect were once paid to those souls alone that renounced sensual pleasures wholly and lived a life of yoga. If such a life is lived, the great purpose of human life, which is prized so highly, may be fulfilled. Would you now say that this conviction is embedded in your heart? If anyone questions, "If the conviction is in your heart, why are you not prepared to renounce sensual pleasures?" You should answer, "Though we intensely desire such a consummation, we have not the requisite capacity and hence we are sitting here." Would you have waited, had you the capacity to-day for complete renunciation of sensual pleasures? Not at all So say, "Because we have not the requisite capacity, we have not turned saints."

Why do men commit so many sins in life? For the

sake of sensual pleasures! Is there need for any sin, if the desire for sensual pleasures is banished and the enjoyment of sensual pleasures is stopped? When there are no sensual pleasures nor any desire for them, the great sins of violence, untruth, stealth, and love of possessions will not remain and if at all they remain, in what an enfeebled condition! Just as these five are the chief sins, there are other sins as well like the four passions etc. anger, pride, deceit, greed, attachment, aversion, strife, blackmailing, carrying tales, joy in material happiness and sorrow in pain, slander, deceit, untruth and not to believe the things as they are, as for instance, to believe in sensual pleasures which are worth renouncing as worth enjoying. All these are sins. A soul that is much polluted believes that happiness lies in sensual pleasures and hence he does not save himself from any of these sins. There would be nothing surprising, if he goes to the length of refusing to believe that violence and the like are sins. We believe violence, untruth, stealth, unchastity, possessions, anger, pride, deceit, greed, attachment, aversion, strife, blackmailing, carrying tales, joy in congenial circumstances and grief in adverse circumstances, slander, to speak deceitful words, as sins and we also consider the mentality which makes one feel that sensual pleasures are worth enjoying and for their sake sins are worth committing, a sin. Can you say boldly that you do not hold a similar belief? The mentality which makes one feel sensual pleasures as definitely good is such a sin that it makes one commit on occasions all the seventeen sins. Do you now consider sensual pleasures as good or bad?

From the audience. Though bad, they appear good.

His Holiness. Are you in a position to say, "The heart does believe that sensual pleasures are bad but a feeling of such joy upsurges while experiencing them

that we forget ourselves and only later we feel sorry.' If you are in a position to say this much, the eighteenth sin will easily be shed. The eighteenth sin is such a sin that so long as it does not really disappear, no sin in reality appears as sin and so long as sensual pleasures are not felt as worth renouncing, the eighteenth sin will not weaken. It is the progenitor that feeds and fattens the brood of seventeen. If there be not the eighteenth sin, all other seventeen sins become incapacitated, but if the eighteenth sin is active, even one who does not commit the sin of violence and other sins, is not able to disengage himself wholly from the mentality that leads to their committal. Hence, the root of all sin is the belief that there is happiness in sensual pleasures. It is not astonishing, if one who believes that there is happiness in sensual pleasures should get ready to perpetrate any kind of sin at any time. To make life lofty, one should thoroughly understand that the highest kind of life, which is the saintly life, could not be lived without complete renunciation of sensual pleasures. Since times immemorial, this current of the saintly culture is flowing here. In this Aryadesh uptil now there have been infinite souls who have not even looked at the means of sensual pleasures, even if the latter came to them by leaps and bounds, and have not touched them but kicking them off have renounced the world. Such souls constitute the wealth of this land. This Aryan land owes its glory and greatness to such saintly souls. Is this not also your belief? Is it not, therefore, necessary that you should express in appropriate terms your belief that the life in which there is complete renunciation of sin is the highest kind of life? It is necessary for your welfare and of others that you should understand, believe and express this matter properly. The saintly life is the highest kind of perceptible stage of yoga. There are also higher stages of yoga in a

saintly life but they alone know them who experience them or who are jnanis (highly learned souls). So a saintly life is to us just the first stage of yoga.

It is through this stage that the soul will start a battle for annihilating moha and will kill moha. Thereafter, it will do away with attachment and aversion. After that it will extirpate impure karmas that obstruct the attribute of infinite knowledge and other attributes to grow, and then it will attain a state free from the activity of mind, body and speech. But all these states are not perceptible to us. The saintly life is the highest state of yoga perceptible to us and it is a step to other stages of yoga. We should now boldly admit that we will not rest till we destroy moha, reach a state free from attachment and aversion, obtain omniscience, ascend the stage of ayoga and lastly attain the completely liberated state of the soul. Have you made this resolve, or are you going to do it or are you thinking of doing it? When will the life of latter stages of yoga which can be known by experience alone or to the jnanis be lived? When the resolve is first made that sensual pleasures are wholly worth renouncing and when it is acted upon. Otherwise those, who consider enjoyment of sensual pleasures as their ideal and who find no scruples in adopting any means for the sake of gratifying the senses, will not be able to attain a life of yoga nor be in a position to live such a life. But what have the great souls to do with those who live such an unworthy life? Such beings are merely to be pitied. This talk is meant for those who wish to attain the highest goal.

To fulfil the highest goal, you should live a life of yoga. For the life of yoga, you should live a sinless life and

to live a sinless life, sensual pleasures should be completely renounced. If the highest kind of life is to be lived, not one sin should be committed and a life of sensual pleasures is the generating mother of sins and therefore it is worth renouncing. For the sake of sensual pleasures, one has to commit violence, untruth, stealth etc even if one does not wish it. Without possessions, sensual pleasures cannot be enjoyed. What a number of sins are being committed in the world for the sake of sensual pleasures?

From the audience : Even that of black marketing?

His Holiness : That sin is included in the five great sins. To those who believe that their well-being lies in such ignoble means, sensual pleasures have become a goal. We do not wish to talk of shallow things here. Can there be the talk of a black-market, where there is the talk of the highest ideal? How will life progress, if there is absence even of ordinary morality? Otherwise, there is a large number of men who do not believe that what we believe to be sins are sins at all. Those who do not believe that there is sin in violence and such deeds may say, "How do you talk of sin in such things?" There are many here who commit violence and such other sins, but are there people here who do not believe that violence and the like are sins? You know and believe that violence etc. and anger etc. are sins. Yet why are they perpetrated? In the main, for the sake of sensual pleasures. Complete renunciation of sensual pleasures is, therefore, at present the first and foremost ideal.

In this land, there prevailed in the past a practice of holding celebrations in honour of those who completely renounced sensual pleasures. Formerly such celebrations

were frequent and many, but to-day they are few and far between. What was the motive for these celebrations? Celebrations were held by the people not only to manifest their feelings of devotion and reverence towards those who completely renounced sensual pleasures but also to proclaim that such deeds were the real deeds worth doing. Good souls do not look upon one who completely renounces sensual pleasures as stuffless and supine. All would consider him courageous for he renounces what they had not the capacity to do. Is the act of complete renunciation of sensual pleasures an easy thing? A poet says, "Hairs have become grey, teeth have fallen, saliva drops from the mouth and the body has become weak and debilitated. Yet the desire for sensual pleasures does not grow old." The act apart, it is no easy task even to renounce the hope of sensual pleasures. How would one, who understands the torture and agony of the desire for sensual pleasures, look upon one who completely renounces sensual pleasures and the very desire for them? Will not his hands be folded at the sight of such renouncement? Why are hands folded at such a sight? At such a time the feeling arises in the heart "We have not the capacity to renounce what he is renouncing but that is the only thing worth doing." Do you also feel that this is the only thing worth doing for fulfilling the highest ideal? Is it engraved in your heart that even if a life of such complete or partial renunciation be not possible, this is the only thing worth attaining in this life?

You may not be at present in a position to renounce sensual pleasures completely, but does it appeal to your heart that they are worth renouncing wholly because they constitute the root of all sins? Do you feel that it is because of them that you have to commit violence and other like sins? It is mostly on account of

them that the need for possessions arises. Though there might be enough money for livelihood, sensual pleasures are at the root of the feeling of greed for more money. In the second stage of yoga, we will talk about the limitation of money etc, but who can accept this sort of restriction? Unless it is felt that to keep money is wrong, that to keep it as little as possible, that is to renounce whatever possible is good, such a bent of mind will not develop. A little convenience gives joy and a little inconvenience occasions sorrow, anger arises at a little interference and pride swells up if the desired and palatable things are acquired. To acquire these things, one is tempted to commit fraud, and the thoughts as to when and how money would be had holds the mind incessantly. What is the root of all this? Anger and other sins are able to thrive happily under the sheltering shadow of the lust for sensual pleasures. Can you not say this much that violence etc. are sins but it is mostly due to sensual pleasures that you have to commit these sins in life but you feel mental anguish for the same? Those who consider sensual pleasures as good and as a source of pleasure and that whatever is enjoyed is theirs, do not believe in sin. Such persons do not consider violence, anger and the like as sins but on the other hand defend them as necessary and indispensable. If at all they talked of sin, it would be for being considered as good souls in the society.

Without a real dread of sin, a real saintly life could not be lived. One who renounces violence, untruth, stealth, unchastity and possessions by mind, word and body and aids anyone in adopting the path of such renunciation and considers anyone practising such renunciation as good and exemplary alone can attain and live a truly saintly life. Those who practise such renunciation will be free from the sins of anger and such other

passions. Such souls will not have recourse to any of the four passions but for the spiritual welfare of others. Anger and such other passions of such high souls will be reckoned as righteous types of passions worthy of approbation and emulation. A passion which in a life of pleasures would be considered as vice, would become a virtue in saintly souls. Hence if there is any life in this world which is the noblest, entirely sinless, it is the saintly life. Is it possible to attain such a life without the renunciation of the pleasures of the senses absolutely? No. Is it ever possible that the highest ideal would be fulfilled without attaining and living such a life? For the same reason, the scriptures while describing the highest kind of human life, reckon only the saintly life in that category.

You are now fully convinced that to attain the highest goal, the best thing is to live such a life. Now you will feel "So long as it lies in our power, we shall try to attain such a life of renunciation and if such great renunciation is not possible for us, we shall try what renunciation is possible in life and shall consider that portion of life which is devoid of renunciation as a demerit. Now our sole endeavour shall be directed to the attainment of such a life, because we are convinced that moha cannot be exterminated without living such a life and so long as moha is not exterminated, a state free from attachment and aversion cannot be attained and till then, omniscience cannot bloom and without that the state of complete cessation of the triple activity of mind, body and speech cannot be reached and in its absence the highest status of the soul cannot be ascended. In order to reach the highest state, it is necessary to develop strength enough to battle with moha and to annihilate it. Such strength cannot be developed in any

other order as much as in the saintly life. If such a life cannot be attained all at once, we wish to make such efforts as will help its realisation in due course of time." Even a little effort for moksha along the right road is also a stage of the life of yoga. We wish to talk in broad terms about the stages of yoga and thereafter discuss certain episodes from the Ramayana, which will help us to understand how the stages of yoga could be lived. If we have but a true conception of the highest ideal, of the need of yoga for the attainment of the highest ideal, of the need of a life of renunciation of the pleasures of the senses for the attainment of yoga and failing that, as to how a life of yoga can even be partially lived, it would be possible to understand the inner significance and moral of the episodes which we are going to describe here. For that purpose we have first talked of the highest ideal and thereafter of yoga.

We come now to discuss the first stage of yoga. Do you now feel that there is no alternative but to make this body a means of yoga? By making this body an instrument of sensual pleasures we have lived and died an infinite number of times. We have wandered in "samsara" because of our indulgence in sensual pleasures. We were born in dependence, lived in dependence and died in dependence. No longer do we now like such a death. We do not like now a life of dependence. We do not like fleeing away when hardly have we sat in peace. Now we wish to sit in permanent peace without dependence on external factors. When can the soul be completely at rest? When it attains the highest ideal. When can that be attained? Only after the soul in its embodied condition attains a state in which the triple activity of mind, speech and body ceases, it will be able to attain a bodiless state in which it will rest in everlasting peace.

For that purpose, omniscience will be necessary, for which a state free from attachment and aversion is a prerequisite and to attain this state, moha shall have to be vanquished, and in order to do this, renunciation of sin and practice of yoga will be necessary. Which is the highest kind of life for renouncing sin and practising yoga? The saintly life alone. And the saintly life means exclusively a life of yoga and a life exclusively of yoga is an entirely sinless life. A completely sinless life is not possible without complete renunciation of sensual pleasures. For that purpose, we first started with the talk of renunciation of sensual pleasures

Do you now realise how greatly the pleasures of the senses have ruined us? If that is properly understood, you should now feel "I have enjoyed sensual pleasures far too much in the past lives and tasted their bitter fruits upto now. No more do I now desire sensual pleasures. I now wish to devise measures to free myself from the witchery of the wooing sense, because no more do I wish to taste its bitter fruits." Such a conviction should come from the depth of your heart. How much good will it do, if such a conviction springs from the depth of your heart? Will you now loudly proclaim "It is sensual pleasures that have made me wander in "sam-sara" and therefore their renunciation is now my supreme task!" You may not speak loudly, but will you now experience the swell of such feelings? Will the thoughts be the same?

As you like sensual pleasures, your thoughts mostly run after them. Wherever you may be sitting, you think of acquiring this thing and that. Perhaps, your thoughts might be the same here. Now that you have felt sensual pleasures as worth renouncing, would you not be thinking of when and how to renounce them? You will surely

get such thoughts, if it is once firmly established in your heart that renunciation is necessary and without it there would be no real progress. If you cannot then renounce, you will feel the great souls are right in their preaching of renunciation. The great souls who admonished renunciation had our welfare at heart. In so doing they were solely inspired by the feeling for our welfare, but not by envy at our pleasures.

The great souls have preached to even those who are considered as the happiest persons in the world, kings, emperors and those that possessed immeasurable wealth and materials of enjoyment to renounce sensual pleasures and are doing the same now. Does it mean that they did so out of envy at their happiness? When moved by these sermons, the persons, who were ranked high in the world, renounced their life of pleasure and accepted the life of the ascetic path, did the great souls feel "It was well and good that I made one more a wandering mendicant in the world?" No. Instead, they would have felt "Well and good that one soul was saved from misery and from the service of the means that led to misery. By living a beautiful life of renunciation this soul will attain the highest goal. In this life he may have perhaps to bear some hardships but in the end he will be an enjoyer of infinite bliss for eternity."

Would we wish that you get infinite happiness or a little happiness? When it might be possible for you to achieve infinite happiness, we would be considered foolish if we content ourselves with your trifling happiness. Can we find joy in your happiness that is little and ends in infinite pain? You are mad that you get elated at your shallow happiness but we are not so. If we found you going about in a motor car in pomp and with your face beaming with joy and if we felt you to be the persons

as really happy, we would be considered more foolish than you. When you are going in a motor and see us going bare-footed and bare-headed, do you feel compassion for us and consider us fools?

From the audience: No. We feel "What great saints these people are?"

HIS HOLINESS: But there are many people who on seeing us walking bare-footed feel "In these times, how have these poor souls got a liking for this path?" On our part we really feel pity, when we see people going in motors all stiff and proud. We feel "How ignorant are these souls? They have forgotten the pain of the past, have no realisation of the miseries awaiting them in the future and even though they suffer many hardships in the present, they become overjoyed in their trifling shallow happiness of the moment." If on seeing us, such people stop and ask us why we are walking on foot, we would like to talk to them. If at all they have worthiness to hear, we would explain to them that it is not we who are the objects of pity, but they themselves. But it is a rare phenomenon in this world to find persons who will talk to us even impelled by pity for us.

The great souls have persuaded kings, emperors and the rich to renounce pleasures. The great souls have talked of renunciation of sensual pleasures till the end of their lives. The great souls have exhorted those who had abundant and excellent means of sensual enjoyments to renounce them. The great souls have even admonished those who remained engrossed in sensual pleasures that they found enjoyment therein, as they were oblivious of the consequences. One who properly understands that imprisonment is the reward of theft will hesitate many times before committing it. He will think "If I am

caught, I will be ruined. It is good so long as I am not caught" Even if such a man commits theft out of self-interest or goaded by misery, his heart will tremble in doing so, because he is mindful of the consequences. Similarly what would be the result, if the enjoyer of sensual pleasures had a proper realisation of the consequences of his actions? Is it not true that many sins have to be committed for the sake of sensual pleasures? How good would it then be, if such a man became aware that he would have to suffer much in his future lives as the result of his sins? Would the thought occur "I indulged much in sensual pleasures and committed many sins and as a result the time might come when despite hunger and begging, I would not get food?" How nice would it be if he got such a thought in his head? Is it strange that one who over-indulges himself in sensual pleasures fares a wicked condition in future? One who enjoys too many sensual pleasures, does so at the cost of others. What would be the position when the time would come to suffer the consequences of the sins committed in the enjoyment of sensual pleasures? Might it not happen that such persons despite severe hunger and without a corn of grain in possession, should go without food, despite begging? Do not such persons exist in the world? Have you not seen people who even when famished do not get food despite begging? Have you not seen people who do not get even manual work, even though willing and prepared to do it?

Do you not say, "Why should man, who has hands and feet beg?" But when employment is not available despite readiness and willingness for work and hunger is goading, what should a man do except to beg? Do you mean he should become a cut-throat? A law prohibiting begging has been enacted but was it ever

thought who could enact it? Only the Government which can create conditions in which none shall have to beg can enact such a law. Such a condition was not created when the above law was enacted. Submission to such a law will spell ruin to the Aryan culture of our land. There are hundreds of men who ask for food in return for labour. Is it Aryan culture, when you have not the capacity to give work, to make the giving of food to such paupers, a crime? Such laws can be opposed in a different manner. Every respectable person should write to Government "You have enacted a law which is unworthy of us. You place police at every house because not only my wife but also my children will give food to those who will come to beg for it. It will be impossible for us not to give some food when a hungry man comes at our door begging for it." But there should be a spontaneous upsurge of such a feeling in your hearts. What is strange if Government enact a law prohibiting begging, when you yourselves call beggars names and shout that they have no business but that of begging?

Do you welcome or spurn those who come begging to your doors? Do you not each pose as a big gentleman? If you are a real gentleman, place a board on your house "Anyone has a right to step into this house and open out his heart and narrate his good and bad condition." If anyone in an unhappy condition approaches you with hope, call him with love, give him a seat with respect, listen to his talk with sympathy, give him food if it is ready and try to remove his afflicted condition as far as it lies in your power. Real gentlemanliness lies that way. It may even be that such a comer is a knave. But we should not get perturbed on that account. Who does not resort to knavery in these days? There

are also knaves amongst the rich, the educated and other classes. Does it not happen that those who are noted as good men deceive the credulous, if a suitable opportunity presents? It may happen that those who have to struggle for food and satisfy their hunger anyhow may stoop to knavery, if a chance offers. But, when you nod your assent to all that is said, is it not foolishness to dis-
daim those who beg, because of a few knaves in their class?

Just think how the lust for sensual enjoyments has driven even many good people to selfishness, immorality and other misdeeds. In times when such people are many and there is a veritable race for sensual enjoyments, how many would there be who would listen with love to talk of complete renunciation of sensual pleasures? Even in such a climate, there are many here who listen to these talks with love and express their feelings that they are the only right and real talks, which give us a faint glimpse of the Aryan culture surviving in this Aryan land. Aryan culture is still not dead in this Aryan land but there is a great need for its propagation. Newspapers which are considered in these days as good vehicles of propaganda utilise a good portion of space for giving publicity to the news of accidents of fire and incidents such as fights and elopments. They even give prominence to such news with startling headlines. But they do not evince any eagerness for propagation of talks of Aryan culture. They are averse to write about the great need of renunciation of sensual pleasures and hence these matters do not reach the ears of people and if at all they write on this topic, they present a distorted and horrid picture that saints have taken to the profession of making anybody bare-headed out of a craze for disciples and name. But what a magical influence would

it create, if instead, newspapers were to write "A certain man spurned sensual pleasures and accepted a sinless life. He renounced the things for which the whole world is yearning. He accepted a kind of life where there is no scope for sin" But even if newspapers remain indifferent, there is no cause for despair. There are many good souls still living in this Aryan land. If such persons get the opportunity to listen to such talks and understand their purport, their Aryan outlook cannot but widen and grow.

When will a man generally commit sin? Does anyone commit such and so many sins as one who is hankering after the gratification of his senses? If a hungry bitch will not spare her own young ones for satisfying her hunger, would you believe that a man hungering for sensual enjoyments, if he has power and if he feels the need, will spare the whole world to satisfy his hunger? It is possible to satisfy the hunger of the stomach but not that of the senses. The latter has to be eradicated. No harm will be done and on the contrary great benefit will accrue if the hunger for sensual pleasures dies. It will benefit oneself and the world as well. In order to attain the highest goal, the body is to be made a means of yoga. But when can that be done? When sensual pleasures are wholly renounced. If you have the capacity for it, renounce all sensual pleasures. If that is not possible, respect and revere those who have completely renounced sensual enjoyments and others who do the same. If it is possible, help one who is ready for complete renunciation of sensual pleasures, but if you cannot be serviceable in this lofty deed, do at least adore the one who does it. To renounce sensual pleasures completely and live a life of yoga is the noblest kind of human life, because the strength to exterminate

moha will not develop as a rule without living such a life. Unless moha is destroyed, a state free from attachment and aversion cannot be attained, without that omniscience cannot bloom and till that is done, moksha cannot be reached by an ayogī (cessation of the functioning of the triple faculties) state. That is the main ideal and for attaining it, the best life is that of complete renunciation of sensual enjoyments free from sin. You should make a resolve to attain that kind of life to-day, if not to-day, to-morrow and finally if not in this life in future life, without fail.

Is complete renunciation of sensual pleasures difficult or the faith that they are worth renouncing is difficult? If you even go home with this faith firmly engraven in heart that complete renunciation of sensual pleasures is essential and worth striving for, it will create a mighty metamorphosis in you by degrees. Even if one in whom this conviction takes root, may not have the capacity to be an ascetic, he will at least be an ideal householder. You do need ideal citizens. Is that not so? A stage lower than that of the saintly life is the life of a householder, who practises partial renunciation. It is a stage wherein one practises renunciation according to one's capacity in a householder's life as a citizen. One who has attained that stage does surely possess true and real humanness. Is it not that as a gentleman, he would be a citizen of the highest order and a man of the highest merit? To attain a life which is completely free from sensual pleasures and sin is his ideal of this life and to attain that life, he not only renounces them as far as possible but also develops a bent of mind for greater and greater renunciation. Can it ever be that such a man is not a true citizen? If you give the definition of a true citizen, such a man will be found to incorporate in him-

self all the attributes of a good citizen. Can men, who have no ideal of real renunciation and who visualise happiness in sensual pleasures, ever be true citizens? Can any one be a true citizen without feeling that sensual enjoyments are worth renouncing and that one should remain good even at the cost of sensual enjoyments? One who hungers for sensual enjoyments turns out not a good citizen but a veritable cheat. To become a citizen of the highest order, the ideal should be the highest, the eye should turn towards the highest state of the soul and life should incline towards renunciation, which is its means

Are you not all considered saviours of the unhappy? The true citizens are the props of the poor and the miserable. If the means of a well-to-do man do not relieve the miseries of the unhappy, are they meant to be piled up? Is such a man going to chew his gold and silver? One who wishes to attain the highest goal should hold a life of complete renunciation of sensual pleasures as his ideal. He should be respectful towards those who might be living such a life or are accepting the same kind of life. The thought should daily occur to him "Those who live such a life are worthy of adoration and I also wish to live a similar life. In spite of having such ideal persons before my eyes, why do I not get the strength to live such a life?" Every morning the thought should arise "I have not still become a saint. How unworthy is my life? All glory to those who live a life free from sin to attain the highest ideal." Is this not true? I see nobody dissenting, so I take it for granted that all like a life of renunciation.

It will be all to the good, if you now convey this very lesson in your homes, gathering the members of your family around you. If all in their homes talk like this,

the members would live like guests. If all live as guests in the home, worldly life would become beautiful. Whatever renunciation of self-interest is then to be made befitting a gentleman's life would appear easy. Everybody would then think "No matter what we suffer, we will not do anything that mars our gentlemanliness." What happiness would then reign in such families! But such a happy consummation would be possible, only if the mental attitude is cultivated that sensual pleasures are wholly worth renouncing. Is the thought that this body is a means of sensual enjoyments and that so long as it exists, sensual pleasures should be enjoyed at any cost is banished for ever? Would you now cease talking that those who talk of renunciation put people to hardships?

From the audience: Yes.

His Holiness: Just think how ludicrous is the talk of sensual enjoyments in human life. Can the sensual pleasures which you consider as very enjoyable be enjoyed openly? Are not the sensual pleasures in which you find great enjoyment such as to be enjoyed only secretly? What a shame it is to talk of enjoying happiness and to enjoy it secretly? A man who is excessively addicted to sensual pleasures will transgress human decency at any time and at any place. He will look to the failings but not to virtues in others. If a man who is excessively fond of sensual pleasures was invited to dine and fifty different dishes were served, he would not help remarking which thing was bad. The greater the addiction to sensual pleasures, the more the commitment of sins. To-day the malady of sensual pleasures has aggravated. Is it in any way unknown to you what fate is of those who pose themselves as wealthy and great? Do I need to tell you that?

The highest stage which the great souls of this

Aryan land have indicated as the object of human endeavour is the life of complete renunciation of sensual pleasures. For those who may not have the capacity for such complete renunciation, there is the second stage of partial renunciation. There is the third stage for those who may not have even this limited capacity but have an unalterable faith that complete renunciation alone should be the ideal of human life. Though such people cannot implement their faith in conduct by adoption of either complete or partial renunciation, they can vie with the aforesaid type of practitioners of renunciation in the matter of belief as to what is worth renouncing and what is worth doing. Those who wish to reach the third stage should be firm of faith and pure of heart. The heart should be so pure as to reflect things in their true perspective. The heart should catch things in their true nature. This is the third stage of yoga, in which the belief is carved in the heart that sensual enjoyments are worth renouncing wholly and there is no true welfare without renouncing them. Hence when we come to the talk of this third stage, we will discuss as to whom a man who is on the third stage believes to be a true God, whom a true teacher and which the true religion. At present we are talking of the first stage but that includes belief in its lower stages. One who has the capacity to live a life of yoga, free from all sins, should renounce all sensual enjoyments and reach this first stage and if he has not the capacity to live such a life, he should accept such a life as an ideal. Though he could not renounce sensual enjoyments, the belief should be engraven in his heart that they are worth renouncing. In whose heart? Not only in the heart of one who is a saint but also in the heart of one who is an enjoyer of sensual pleasures.

Do you not all enjoy sensual pleasures? Do you

enjoy sensual pleasures with taste or distaste? It means, do you enjoy them as worth enjoying or as worth renouncing, though the same could not be renounced?

From the audience: Because of habit, they are not renounced.

His Holiness: If they are felt as worth renouncing, will not the habit be shed? There should be a living belief even in the hearts of those who have vast resources for sensual enjoyments and are ready to court ruin in the very process of enjoying them that sensual pleasures are worth renouncing. Unless the heart is so tuned, how can one feel that the life of this first stage of yoga is the highest kind of life? You should be firm in the belief that sensual pleasures are worth renouncing, though they may not be renounced. We do not ask you to renounce sensual pleasures just to-day and to-day. I will not consider it in any way bad, if you can do so. But there should be no doubt now lingering in your minds that sensual pleasures are worth renouncing. You do not renounce sensual pleasures because you do not wish to do so or you cannot do so. You do not renounce them because you cannot do so just now. Is it not? Is it then decided that sensual pleasures are worth renouncing? Hence you agree that those who can renounce sensual pleasures are higher than you.

From the audience: Certainly!

His Holiness. Even if they are younger in age?

From the audience: Even then, definitely.

His Holiness: Even if they do not know how to talk as wisely as you do.

From the audience. Even then, without doubt.

HIS Holiness: Which is the highest ideal for all mankind? This ideal of achieving the status of salvation. If you just ponder over the kind of life, which can help in the attainment of the highest goal, you will feel that without adopting a life of renunciation which is entirely sunless and an instrument of yoga, the highest ideal cannot be fulfilled. Hence, is it not good to live such a life as earlier as possible?

Is it not that one who cannot live such a life should even have the ideal of attaining such a life? Is it not true that you cannot renounce sensual pleasures entirely just to-day? Speak out if I am mistaken in this inference. If you have capacity to renounce just to-day and to-day, there is absolutely no need of talking to you of a lower stage than that. The talks of lower stages are only meant for those who have not the capacity for complete renunciation. The scriptures say that one who preaches to those who have the capacity to renounce a householder's life, that religion can be practised without renouncing a worldly life, becomes a sharer in sin. The scriptures admonish the preachers of religion, "At first indicate the path of complete renunciation to an aspirant of religion. If he shows his incapacity to adopt the path of complete renunciation, show him then the path of partial renunciation. If he exhibits his incapacity to practise even this path, only then show him lower stages. But if without showing at first the path of complete renunciation, anyone were to indicate other stages which may turn away the aspirant of religion from taking the highest path, such a preacher shall bear the share of sin, which the former might commit in leading a worldly life."

I think I am not wrong in believing that all of you are not prepared to-day for adopting complete renunciation. The path of complete renunciation is worth accept-

ing for those who have the requisite capacity. It would fill my heart with immense joy, if all of you accepted complete renunciation this very day. My sole wish is "So much the better, if all become saints." It is because you are not prepared for complete renunciation to-day that I have to talk to you of lower stages. One who is happy from the point of view of material resources and visualises happiness in such things, should feel that the whole world may enjoy such happiness, but should not be so narrow-minded as to think that he should be the sole enjoyer of such happiness. There are also happy men who feel "If I had the capacity, I would make all men happy." At that time, such a man would not be obsessed by the idea as to who would do his menial work, if all became happy. It has never happened in the world nor will it ever happen that all become so happy at one and the same time. But a man who conceives happiness in material means, if he has a heart, will think "Just as I am happy, how good would it be if all became happy!" Will he not strive to make others happy according to his capacity and as opportunities presented so that his feeling might yield concrete results? Similarly if we liked this life and found relish in the life of complete renunciation and felt it to be the means of much happiness in the present and eternal bliss in the future, what should be uppermost in our heart? Naturally, the dominant feeling of our heart would be "How good would it be if all accept this path of renunciation and be happy?" Your temperament is to feel happiness in material things and your constant thought would be "It would be good if all become as happy as I am." Those who have the innate nature to feel for others can understand this thing in a moment. Does your heart grieve at the sight of others in woe? If you have the capacity for it, you will not sit idle till you relieve

their misery. If one, who is a man of means and believes himself happy because of such means, has heart, he would feel "It would be good if all become happy like me." Similarly one who has accepted a saintly life and has felt that real happiness lies only in this life and through this life, would feel "May all get such a saintly life" In so wishing and helping those who have the requisite capacity to attain the ascetic path, do we incur any guilt? In so doing do we not do what is worth doing? When you hear that a particular saint made another a saint, what effect would it have on you? You would not now say, "How has he taken up that profession of making sadhus?". Instead, you would say "Well done". If all begin speaking in this manner, how much widely will this path spread? In this land paens of praise were once sung of those who renounced sensual pleasures. There was a time when the most wicked would not dare raise his finger against renunciation of sensual pleasures. In former days, if perchance a saint visited the king's court, the king would get up from the throne, give to the saint a higher seat and would say "If I am king, it is of the people and not yours. I am merely worthy to sit at your feet." Such was once the practice in this Aryan land. Do you not find that the situation has greatly deteriorated and is deteriorating in this respect? Do you feel much pain for such a situation?

Our point is that you have decidedly realised that the life of yoga of the first stage is worth attaining. Still, you are not in a position to practise complete renunciation just to-day, but you have been convinced that the life of complete renunciation is the noblest kind of life. You have also felt in mind "Well and good, if such a life is attained even while dying" If this talk is fully digested in the heart, is it not that you will talk of it

at home with the members of the family? You will say, "Our life is sinful. The most exalted life is the saintly life. How good would it be, if such a life were attained." If you talk thus, some might perchance say, "Please go that way this very day." Then reply, "If I had the capacity I would not have returned home. I have yet merely caught the taste of the talk. I am thoroughly convinced at heart that the saintly life is the only life worth living. I have liked the matter greatly and, therefore, have talked of it to you." If a thing appears good, would you not speak of it to your comrades, even if you cannot translate it into conduct. But the pity of it is that as a rule those things are not talked about before other members of the family. It is certain that one has to die and depart from here; it is equally certain that whatever resources are collected here as a means of happiness will remain here and will not accompany the dead, it is also definite that there will be birth somewhere after death and until the highest ideal that helps the attainment of the highest state of the soul is achieved, there will be wandering in "samsara" and reaping the fruits of the deeds, good and bad. In spite of all these things being certain, is it less deplorable that matters of the soul are not talked with the members of the family?

Just as we talk here, if we talk with our soul, with our family and with the circle of our friends, the fragrance of the life of renunciation will sweep far and wide and it will also have a wholesome effect on our life as citizens. Many to-day do not know what should be the noblest kind of citizenship of this Aryan land. The truth is that they do not realise that for the noblest kind of life, renunciation of sensual pleasures is necessary and without this real spiritual welfare cannot be secured. Citizenship without the sentiment of renunciation of sensual pleasur-

es would remain selfish. If complete renunciation of sensual pleasures be an ideal, a noble kind of a citizen's life could be lived.

To-day you get the thoughts of practising sins of himsa and the like. What is that due to? Have you ever thought what is their root cause? Have you ever felt "Because I have conjured up ideal happiness in sensual pleasures, the thoughts of committing violence and other similar deeds occur to me?". Let bygones be bygones, have you now felt that without living a completely sinless life, the state of eternal bliss could not be attained and that without complete renunciation of sensual pleasures, a completely sinless life cannot be lived? So now you have understood that one who embraces a saintly life for achieving the highest ideal has thrown a gauntlet at moha of his readiness to battle with it. He speaks to moha, "Till now I was engrossed in other occupations and therefore I had no leisure but now I have renounced all external associations and taken up only the work of fighting you and of developing strength for destroying you." What is the ideal of saintly life, after renouncing all sensual pleasures? What is its direct objective? The saintly life is solely meant for exterminating moha. The utmost strength for extirpating moha can be developed only in a saintly life and, therefore, it is the first stage of yoga.

Have you really a liking for destroying moha? One who feels that it is moha that has still now confounded me, made me miserable and wander in samsara, would like the ideal of attaining the highest status of the soul. You have liked that ideal and hence keenly felt that you should destroy moha. There is no other stage like the saintly life for destroying moha but all cannot reach this stage. Even all those who might be animated by the desire to destroy moha cannot all climb that stage. Only

the strong can ascend to this stage. In order to attain this stage, there should not only be complete renunciation of all sensual pleasures but also thereafter there should be constant vigilance against the awakening of desire for sensual pleasures in this life. If after renouncing sensual pleasures, one is haunted by the memory of sensual enjoyments or succumbs to their temptation, it can be considered as a triumph for moha. A little slip on your part will help moha to get a stranglehold on you. Hence so long as the heart has the weakness to remember sensual pleasures that are renounced, do not be in a hurry to embrace the saintly life. If you are a victim of such a weakness, you have to ferret it out properly and make proper efforts to banish it. After knowing this weakness, you should think "I am not in a position at present to live a saintly life but I should at least make efforts to attain such a life in this lifetime." We will discuss in the second stage of yoga the nature of these efforts.

On going home, you should think of this to-day and prepare your hearts for renunciation by such thoughts as "Great sins are to be committed because of lust for sensual pleasures. In spite of having a great aversion for them, sensual pleasures are not relinquished. But at least the heart now feels compunction at sins committed in the process of enjoying sensual pleasures and for acquiring them." You will now at least prepare your heart to this extent before you gather here next time. Since you have to perpetrate many sins on account of sensual pleasures, you might be feeling at heart great pain and repugnance for them. Your heart might be feeling the weight of their oppression. You may enjoy sensual pleasures, perchance even find relish in them, but you should at least feel "These are not worth associating with. What may I do? I have no strength. If I had the strength,

I would spurn them this very day." What are sensual pleasures? The objects of the five organs of sense which have killed my humanness and made me commit unworthy sins. Would you think thus? At that time, will the sins of the past swim before your eyes like bitter foes? How many sins? Say, many. Ask the soul "Was it in anyway fair to have committed those sins?". The soul will say "No!" What then is to be done when sensual pleasures cannot be renounced just to-day? If you come next time and that too in the dread of sensual pleasures, you will feel, while hearing the second stage of yoga, that even if sensual pleasures may not be wholly renounced, why should partial renunciation not even be practised? The talks of the second stage will have a direct bearing on your lives. The talks which touch your life may perchance be found unpalatable to you. But those who might come with a prepared heart will not find anything bitter, but instead, sweet therein

Even in order to beautify a householder's life, the ideal of complete renunciation is essential. In the days when the ideal of complete renunciation was in the hearts of many, this land was not so poor as it is to-day. In those days, just as there were kings, monarchs and the wealthy, there were poor people too. But generally all of them lived such lives as befitted real citizens. Those who were happy had anxieties about the unhappy and those who were unhappy looked on the former with a sweet eye. The happy were so inclined that they would not feel ease at heart till they gave to others and the unhappy were so minded that they would not beg as far as possible and even if they did not get inspite of begging, they would consider it due to the rise of their own sins but would not curse anyone for it. In those days, there did not exist such 'isms' like capitalism, socialism,

communism etc., but there was only the 'ism' of religion. The root of all the present day 'isms' is that all want sensual enjoyments. The belief is that there could be no happiness without sensual enjoyments and when inspite of efforts they are not to be had, the result is mental and social stife. If the belief that sensual enjoyments are worth renouncing ordinarily prevailed amongst people, manifold evils and 'isms' which are discernible to-day would not arise. If the above belief is really enshrined in the heart, even those who are leading a householder's life will spread such an ideal that all will feel as if they were seated in a paradise. What means the noblest life of a householder of this Aryan land? It means that such a man would stand comparison with a saint. His life no doubt would be far inferior to that of a saint, but there would be dynamism in his activity for attaining the saintly life and thereby to achieve the highest goal. One cannot be a saint sitting at home, but one can really live in such a manner at home that even a saint would be tempted to speak highly of him. But when can that happen? When the objective is for complete renunciation and that too for achieving the highest goal. You are weak and therefore you are not in a position at present to adopt complete renunciation but is it not that the highest ideal is now fixed and life is to be lived, keeping complete renunciation as the immediate goal? If perhaps you cannot be saints, be such householders that the saints will be tempted to applaud your names and write your individual lives. If you resolve to be so virtuous and make effort in that direction, you will each become a noble type of householder and attain the saintly life in a brief time.

CHAPTER IV

STEPS TO YOGA OF STAINTLY LIFE

In accordance with the words of the great seers of infinite mercy, we concluded "This human life is very precious and those who have the good fortune to appreciate its true worth, consider attainment of the highest state of the soul as their highest goal". While defining the meaning of the highest state, we explained "The soul is contaminated with karma since timeless time and is whirling on the wheel of life and death in this samsara. When such a soul purifies itself completely and stabilises itself in its own pure nature, it attains the highest place which is at the top of the universe" This state is the highest state of the soul To achieve this ideal, one should so condition all his activities, that while continually purifying the soul, he would stabilise it in its true nature In order to realise this purpose, there is no doubt that the life of yoga involving complete renunciation of sensual pleasures is the most essential and noblest kind of life imaginable. In this context, we also discussed how even an aspirant for happiness, because of the hankering after sensual pleasure, has greatly suffered in the past and is still suffering now. 'In spite of undergoing such sufferings, the desire for happiness of such a being has ever remained unsatisfied and so long as he remains an aspirant for sensual enjoyments, his desire for all happiness shall never be fulfilled Yet, it is unquestionable that the desire of all is for a life of happiness. Every being thirsts for happiness. And that too of which kind? Happiness which is untinged even by an iota of pain, is

This sermon was delivered on 8-7-1951 at the Premabhai hall, Ahmedabad.

not incomplete and is not impermanent. To attain such a happy state is not impossible for us. But its attainment is not possible so long as a life of yoga is not admirably lived and to live such a life of yoga, complete renunciation of sensual pleasures is the only way

When can sensual pleasures be renounced wholly? The renunciation of sensual enjoyments is possible only when it is truly realised that the taste of sensual pleasures is bad and that the latter are in the main the root of all sins. All have to live a life. But if it could not be lived free from sin, the soul will not be purified and unless the soul is completely purified, the desire to live in complete happiness cannot be fulfilled. Hence, to live a sinless life, renunciation of sensual pleasures is indispensable. One who has not a deep and firm faith in this injunction and who visualises happiness in sensual pleasures, may wisely talk that sins are not worth committing but in fact, such a being cannot help committing them. How can one like the talk of complete renunciation when he does not relish the talk that the gratification of the five senses is in itself sinful and it is that which leads to the committal of sins and is the cause of the incessant cycles of births and deaths? For that very reason, in the talks of complete renunciation, we endeavoured to explain that the lust for sensual pleasures is a great sin and the conception of happiness therein is a great delusion. To a thinking mind, this will be quite apparent. The conviction will further grow in such a mind that what appears as happiness therein is not real but illusory. The seeming happiness confounds the soul and the confounded soul despite knowing sin as sin is not able to relinquish it. So the renunciation of sensual pleasures is the sine-qua-non of a sinless life. But without control over the craving for sensual pleasures,

real renunciation of sensual enjoyments cannot be attained and so long as sensual pleasures are enjoyed, sins cannot but be committed. For a life of complete renunciation, abandonment of sensual pleasures will not mean the end. Such renunciation is not to be merely momentary or temporary, but for the whole life. One has to make this body, which has till now been an instrument of sensual enjoyment, a means of yoga. One has to live a life with such control till the end that the mind may not be attracted towards the things which are renounced. If at all the mind is diverted towards sensual attractions, it should be immediately withdrawn from them. But if it is not controlled from running after them, sins may not perhaps be committed by the body but heaps of them will certainly be piled up on the soul through the agency of the mind. It means that even after renunciation of sensual pleasure, it is not so easy to eschew them. It is easier to walk on the edge of the sword than to live a life of yoga for the whole life with total renunciation of sensual pleasures.

The acquisition of great control over the triple activity of mind, speech and body is an essential pre-requisite for living a life which we designated and identified as the saintly life or the highest kind of life of saintly culture. Can we call him a good man, who has not control over his thought, word and action? Are you ready to call him a great soul, who says that he considers what is not worth considering, speaks what is not worth speaking and does what is not worth doing? Is he independent, who thinks things not worth thinking, speaks not worth speaking and does not worth doing? No. Is it not then necessary to acquire such control as may help us think, speak and do only what we wish? To live a life wherein mind is under control, speech and body

under our control, there is no other life except a human life. If this is true, do you feel that human life will be a waste, if inspite of acquiring it, we cannot cultivate restraint over mind, speech and action? If you really feel so, you will surely be inclined to kick off sensual pleasures. Even if you cannot discard sensual pleasures, you will at least feel that they should be banished. Without that it will not be possible to mould a life suitable to the second stage about which we are going to talk.

In order that you may reach the second stage, it would be necessary for you to acquire a clear and firm understanding of the first stage. You shall have to keep the first stage ever before your eyes. There have been many great souls, who renouncing sensual pleasures acquired full control over their mind, speech and body and lived a life of yoga of the first stage free from sin. You shall have so to cultivate your heart, as may help you to remember those great souls of the past, so that while remembering them, your heart may be purified and you may bow down in reverence and be animated by a desire to emulate their lives. The cultivation of the heart should be to such an extent that at the sight of the great souls of the present, it may automatically respond in reverence. When could that happen? When it is understood how holy the saintly life is, how high it is and how worth embracing it is by those who have the capacity to do so. This Aryan land owes its greatness to many high souls who have adorned it. Of how many such high souls of the past, do you remember the names? On rising in the morning, how many great souls do you pray to, remembering their names? Do you not like this great treasure of this Aryan land? If you do not like this galaxy of great souls, how can you become like them? When would we like to make our lives replicas of theirs?

Life is running away like a stream. Is it running with the speed of a stream or even with a swifter speed? It is certain that this running stream of life in a short time will flow out. It is equally certain that after death, we have to take birth somewhere else. Do you know where this new birth will be? You do not know it and yet you have no anxiety about it. When this life is fleeting away to its end, what should we do that we may die in peace? All wish to die peacefully. Then how should we live that we might die peacefully? What you have acquired, are acquiring and will acquire for living the present life will remain here and your departure on death is certain. Is it that you would not like to die because you do not know the place where you have to go and have no idea as to what will happen where you have to go? Whether you like it or not, death is inevitable. Let us then live a life in such a way that we might find pleasure in living life as well as in meeting death. How good would this be?

Would there be any worry, if there were no possessions to be left behind at death? Where is the reason for worry, if there was self-confidence of birth in a good place after death or if there was nothing to be left behind at death or if there was understanding that what was kept was worth leaving behind? What has he to leave behind, who has shed the lust for sensual pleasures and even the contact with sensual pleasures and possessions? Would it be better, if there was nothing to be left behind at death? Or would it be better if there was more? Or would it be better if there was less? Suppose an occasion arose to flee suddenly from this city. In the recent past, how many such occasions have arisen of abandoning cities, towns and villages in this country? Are not such occasions still occurring? On such occasions of

forced abandonment, will it not be more convenient for those who have less materials with them? Is it not true that those who have less with them would be able to flee more swiftly? If the time comes for us to leave this city of Ahmedabad suddenly, we can do it with pleasure. We will take no time in leaving Ahmedabad, because we have nothing with us which has to be cared for. That is why we can walk out quickly. Is not death a step forward on the journey? What is then better to have at the time of our death, to leave behind more or less property?

From the audience It is good to have less.

His Holiness: Even from that standpoint, which life is better, the saintly life or yours? It is a different matter whether you have the capacity or not to live this saintly life, but there should be an ardent desire for living the excellent type of life, which is worth living. Sensual pleasures are so transient, bitter and worthless that a man cannot continuously enjoy them even if he wishes to do so. An object of enjoyment, even if possessed, is perforce to be avoided, after it is enjoyed for some time. If a man enjoys an object out of lust for more time, he is driven to a position wherein he has perforce to forego that enjoyment for long. Sensual happiness is such that if it is enjoyed over much at anybody's pressure, it brings disgust in its train. Besides it, can give enjoyment only when there is the antecedent pain of its want, nay, its very enjoyment is associated with pain and pain is as a rule its consequence. Separation from a thing to which one has great attachment cannot but beget pain. If it does not separate but in case if we separate from it, it will cause pain. Hence sensual enjoyment has no power to give real and permanent happiness. Why should not

then one, who is both discriminating and capable, live a life which involves the renunciation of sensual pleasures?

Even after complete renunciation of sensual pleasures, a life of complete yoga, free from sin will not be lived without acquiring great control over mind, speech and body. For that purpose renunciation of the five chief sins in all their forms throughout life is an essential pre-condition. A life wherein renunciation of the five chief sins in all their forms is obligatory for the whole life is the saintly life. Would it not be necessary to have abhorrence for the five chief sins which are to be renounced for good, in order to live a life of yoga completely free from sin? In fact, there should be aversion towards sin of every kind. What kind of feeling do you entertain towards the aforesaid five great sins?

It has already been stated that violence, untruth, stealth, unchastity, and possessions are the five great sins. Do you really feel that all these five are great sins? Of the five, you have not much hesitation in considering the first three as great sins, but you feel as though you were swallowing a bitter pill in believing the fourth a great sin. There cannot be any objection in admitting violence, untruth and stealth as sins, but I am not aware whether all of you have this belief. But is your heart so developed as to straightway believe as indicated by the great seers that the gratification of sensual pleasures is a sin and association of possessions a sin too? Even in those three matters, the difficulty in convincing you of the same would be great, but let us grant that you will readily agree to that. But is it easy to explain to you that sensual enjoyments and possessions of money and materials are sins? You may as well say, "What is there of sin in things which are necessary?" So long as you feel that these things are absolutely

necessary and that there could be no sin in keeping them and enjoying them, how can my talks of renunciation of sensual pleasures and possessions appeal to you?

Does the talk of renunciation of sensual pleasures and possessions reach your ears, intellect or heart? Those talks do reach your ears and even your intellect. But the pity is that the intellect hesitates to believe them as true and proper and hence they do not touch the heart at all. Is that true? I know that such is not the condition of all of you. But is that not true in respect of many of you? What good will it then do in talking of the second stage, unless we are sure in respect of the faith concerning the first stage? It is true that the life of the second stage is for those who could not completely renounce sensual pleasures and possessions. But the life of the second stage can be instinct with such renunciation and replete with such beneficial results that even a foe would like to bow his head before one who lives it admirably. Such a life is the householder's life. But one who does not believe that sensual pleasures and possessions are sins cannot live it truly and well. In the second stage, we have to talk of a life that is an embellishment of the householder's life. It is not possible to live such a life, unless there is a firm belief in its fundamentals. I, therefore, do not hasten to talk of the second stage as it may be waste of time in the absence of the firm grasp of its fundamentals. For this reason, I want to know whether my talk that sensual pleasures and possessions are worth renouncing, appeal to your intellect or it falls back after an impact on your ears.

Is it firmly rooted in your heart that "We are born and we live the life. We do not know when death will come; after death what has to happen will happen; why should we, after such anxiety forego the happiness which

we experience in the enjoyment of what little we have with us in the present?" Has this inclination for sensual enjoyment left any peace in the heart of our present-day human society or simply deadened it? Even the present-day rulers have to say "Keep peace. Do not go on asking all that you desire, we have not enough in our coffers to cope with your demands and to satisfy your desires, and now there is no room for further taxation" To day the lust of the people for sensual pleasures and material objects has been so much whetted that even the highest cannot satisfy the demands of the people of the lowest strata of society. That has created a mighty embarrassing situation. The leaders who formerly did their best to inflame the aspirations and lust of the masses, are now in a fix. In our view, to excite anyone's lust for sensual pleasures and possessions is a great sin. While inciting the cravings and lust, those men did not care for the spiritual life of this land and trained the people to a habit of thinking that "All except our goodselves are exploiters, let us therefore keep to ourselves what we earn and possess and enjoy that exclusively by ourselves." But at that time people did not pause to think ahead that those who have an unquenchable longing for sensual pleasures and possessions, whether they be of us or outside of us, will not but exploit. Whom will they leave exploiting who hunger for sensual pleasures and possessions? Will man exploit anyone? No. Man will not exploit anyone, but if he becomes lustful of sensual pleasures and possessions, he will not leave anyone without exploitation, if the opportunity offers. He will destroy himself and others as well after this mad pursuit.

In between let us pause for a thought. Since when did some belong to us and others were of a different nationality? Since when do we belong to this place? Say,

since birth How long shall we continue to belong to this place? At the most till our death. Can you say that before birth we belonged to this place and not to any other place? And even after death we shall continue to belong to this place and not to another place? But it was repeatedly impressed on your minds that those who exploit do not belong to us. Such a propaganda has created enmity. Will not those people whom you regard as others harbour a revenge? Will not those whom you might have insulted take revenge if they get the opportunity? Did those who either abandoned or surrendered their places, do it with mental peace and exclusively for your benefit? If that is your idea, say it so, so that we might talk about it.

To-day the hunger for sensual pleasures and possessions has so much accentuated in the hearts of the people that though everywhere there are talks of peace on the lips, behind them are heard the drums of war beating. The condition of the best of countries has worsened in this respect. But there is nothing surprising therein. The greater the hunger for sensual pleasures and possessions, farther flies the peace. When happiness is visualised in mundane objects, naturally the hunger for those things will awaken and thereafter the hope for peace is a forlorn hope. Do you think peace is the outcome of an abundance of material things, like palatial houses and bungalows furnished with fashionable furniture? No. Where then is peace resident? True peace is in the soul. If the consuming desire for sensual pleasures and possessions abates, some peace will be visible and if with its subsidence, contact with sensual pleasures is ended, blissful peace will be realised.

Do you wish merely to drive out the hunger for sensual pleasures and possessions or to end their association

altogether as well? Say, who has thought of that? At present you pass your life immersed in pleasure and wish to die in such pleasure. Is that not so? But explain to me what kind of pleasure you have. Show me if there is holy peace in your life. It can be said in general that all are tired of the hunger that has aggravated to-day, because it is difficult to assess what excesses a hungry man will not commit. He will repeatedly demand and loot. However much you may give, the more and more he gets, the less and less he finds it. When you sit to dine and eat some food, do you not refuse to take more, however much you may be pressed by the server? The reason is that the stomach is small and gets easily filled up. If the stomach were not small but a pit, would you refuse? But is the hunger of the mind as great as that of the stomach or greater? Has the hunger of the mind any limit? The hunger of the stomach has its limit but what limit has the hunger of the mind? Has the hunger of the mind any limit really?

So long as sensual pleasures are not felt worth renouncing but instead worth keeping and so long as happiness is visualised in association with them, how can the hunger for sensual pleasures and possessions be satisfied? First you awaken in the people the hunger for those things and then refuse to satisfy their demands. How can that do? Will the hungry submit to that sort of treatment? Nowadays the hunger for sensual pleasures and possessions has greatly whetted. Not that formerly there was not such hunger and it is a new want in these days. What has happened is that the fire which was smouldering in embers has been fanned into a flame. The right of the people to demand was first granted. Thereafter hopes were raised that what was demanded would surely be given. At the time when such promises were made,

it was conveniently forgotten what would happen when the right was proved and the time to give came. Will the hungry then listen to reason, even if they were persuaded in sweet words and with folded hands? The object for placing this talk before you is to make you understand that the hunger for sensual pleasures and possessions is so bad that it does not allow a man to remain man. Have you ever thought why those whom you consider as living badly have turned so? By bad living you mean that those who earn wealth, hoard it in their coffers and resort to any unfair means in earning it and do not miss any opportunity of despoiling others. You do not like such people. Is that not so? But do you like those who are looting to-day as it suits them?

From the audience : Those who are looted may not like but those who loot like looting.

His Holiness : If that is so, is not looting then bad? Does it mean that you would not lag behind if the opportunity, to loot comes? What is the root cause of the mentality for looting created in these people? I wish to draw your pointed attention to that. Is it due to the accentuation of the hunger for sensual pleasures and possessions or to anything else? Once the hunger for sensual pleasures and possessions increases, a man will not but loot, if he gets the right opportunity

It means that if we wish to revive our ancient culture in this land, we shall have to obliterate the impressions (samskars) of the education of the past several years. We shall have first to learn and then teach the world "We do not visualise happiness in money and sensual pleasures but in non-violence, truth and self-restraint." Just consider whether those who do not loot to-day do so out of such pre-determination or because they

do not get a suitable opportunity to loot and favourable circumstances for the success of such loot Will one, who believes happiness to lie in sensual pleasures and possessions, let go such an opportunity, if it occurs? And mind a favourable opportunity does not come to all There are a few who have the fixed resolve not to deprive others of their own. A man will desist from loot if he has felt sensual pleasures and possessions as bad or if there is another over-riding factor that controls the desire for sensual pleasures and possessions. Hence, it is not worth discussing whether the coming to power of this or that party will be conducive to the good of the people Those who have a mere hunger for sensual pleasures and possessions, be they any, will not let go the occasion to loot, if a favourable opportunity occurs on coming to power What is strange if hunger and its force incite them to resort to looting?

Hence to live a saintly life, which is the highest kind of life amongst the perceptible kinds of life, there is as much need for renunciation of money and possessions as there is of sensual pleasures. One should feel "Money is unsubstantial, worthless. Hoarding it is a sin. Nay, the very contact of it is a sin. Those who renounced not only the desire for it but also its contact became great souls" What is meant by contact? Contact does not merely mean touch It is possible to have the ownership of vast possessions without actual contact. It does not mean that those who merely live in cottages are possessionless and others are owning possessions. He is possessionless, who has not at heart the desire for possessions nor owns possessions. To become a great soul is not so easy He alone can be a great soul who has renounced the five great sins of violence, untruth, stealth, unchastity and possessions Such a man does not commit

violence by mind, word and deed nor gets it done by another nor approves of anyone doing it. This is equally true in the matter of renouncement of the four other great sins. The renunciation of five great sins is to be of such an order and that too for good. Would one, who renounces unchastity and possessions in all their forms, ever need to resort to violence, falsehood or stealth?

From the audience : No.

His Holiness: Such saints can really be called great souls. If such renunciation is to be maintained for the whole life, what kind of steadfastness is necessary? In achieving renunciation, courage is needed but in maintaining it, along with courage, fortitude is essential. In order that accepted vows may not be broken or sullied in the face of any kind of hardships, one needs fortitude. One has to cultivate such fortitude that the best objects of the world may not attract the senses and the mind.

The great souls would feel pity for those who are entangled in sensual pleasures and possessions. If the sight of those who are attached to sensual pleasures and possessions does not excite the feeling of pity but some different feeling in the heart of anyone and if such a one is a saint, he has forgotten his saintliness. However enormous the resources in sensual pleasures and possessions, this sight will awaken in a true saint only the feeling as to the future of that helpless soul.

From the audience: Objects of sensual pleasures and possessions can be had only if one is gifted with appropriate merit.

His Holiness: It cannot be disputed that only a man of merit acquires materials of sensual pleasures and possessions. One who has got them has no doubt that

kind of merit prevailing at the time But whoever feels them as worth keeping, keeps them and enjoys them, should appear as worthy of pity, because there is sin both in their retention and in their enjoyment Moreover the committal of that sin is the generating mother of various other sins

What is the consequence of sin? Is it possible that one whose eye is fixed on the consequence will not feel commiseration for those who are fallen into sin? If you see others richer than you, do you feel pity or love for them? Would the sight of the one who has more objects of sensual pleasures and greater possessions excite the feeling of pity or love in your heart?

From the audience Pity should be felt for the unhappy

His Holiness Do you mean to say that there should be no pity for those who tread the path to pain? Should there be no thought how unhappy one would be even though at present happy? Should we merely look to the happiness that is enjoyed and not to the sins that are committed? If you do not happen to feel pity for the so-called happy, do you feel love for them? No. You do not even feel love for them Why?

From the audience Because they are vicious.

His Holiness If you do not feel love, because they are vicious, should you not then feel pity for them? Should not the feeling be kindled "Because they are vicious, misery will be their lot?" Do you mean to say that all who are happy are vicious and that the happy will not be practising religion? For a man who has no capacity for complete renunciation, is it necessary to become a pauper in order to practise religion of the householder's stage? In fact it is not true nor can it be said that all that are

happy are vicious and all that are unhappy are virtuous. No matter, a man may be happy or unhappy, he alone can be vicious who believes that happiness lies in sensual pleasures and possessions and who feels no scruples in doing anything that is necessary for obtaining them.

The present-day condition is such that the sight of a happy man neither excites pity nor the feeling "Good that he is not miserable like me." In place of love and pity, many are mostly torn with envy. Our heart should be so cultivated that happiness of any being should not become an eyesore to us and pity should inevitably swell within us at the sight of any man who has fallen in sin, be he happy or unhappy. One should feel pity for the poor as much for his ignorance and sin, if he is committing sin for deliverance from misery, as for his miserable lot. In case of the happy, their sin and ignorance and in case of the poor, their misery, ignorance and sin should provoke pity. But when could that happen? So long as you remain ignorant and possess a sinful mentality, it cannot happen. Hence one should definitely feel that sensual pleasures and possessions are the root cause of all sins that bring misery and that they are completely worth renouncing.

Now we proceed to discuss as to how the highest kind of the householder's life could be lived. You should first be firm in the belief that the life which involves complete renunciation of the five great sins of violence and the like, represents the highest kind of culture, because without the desire for complete renunciation, there could not be even partial renunciation worthy of the name. So if you cannot completely renounce to-day and be a saint, live such a life of partial renunciation as a householder that even a foe, if he has a heart, would be induced to fold his hands in reverence to you. When

can the highest kind of life as a householder be lived? When saintly life becomes an ideal Is that not so?

When can that ideal be fixed before the mind? When the consciousness awakes that the hunger for sensual pleasures and possessions has made us senseless Have you even partial realisation of the devilry begotten in you by the lust for sensual pleasures and attachment for possessions?

From the audience That is why we have secured independence

HIS HOLINESS. Was this your specific object in acquiring independence? Was it your intention in getting independence to be free as far as possible from the lust for sensual pleasures and attachment for possessions? No Your paramount intention was "Why should we allow others to enjoy our wealth, materials and resources?" That feeling was deeply seated in the heart, but it was not expressed in so many words and was phrased differently Do you not feel "Why others should be allowed the enjoyment of things which are our own?" Does it mean that what we own must remain with us and what we possess must not come in the use of any other? Would you be glad or dismayed if others had access to your things? The question of independence is different but the feeling of keeping for one's exclusive use one's own things is wrong. So long as the feeling of sacrifice, of renouncing one's own things, of being happy in others' good and of not experiencing pain and envy at seeing others happy does not sprout, you will find the virtue of true gentlemanliness and noble citizenship, which we are going to discuss hereafter, as hard to acquire In the matter of complete renunciation, you may put forward the plea of incapacity and thus excuse yourselves from

practising it. But if in the matter of true gentlemanliness, you also show your bankruptcy, would you not have to bend your head in shame?

Is it possible that men like you dressed in such immaculate clothes are immoral and possess a mind to hoard and enjoy one's own things oneself? Is it not shameful to put on the appearance of a gentleman and lack readiness to live the life befitting a gentleman? When we come to the talks of the second stage, will they not directly touch your life? What would be the position, if at that time you show your incapacity to practise them in life? In the matter of complete renunciation, you can take refuge under the cloak of incapacity. It is merely a shield only if it is not a conviction of the heart. In the matter of complete renunciation, you can use that shield if you so wish. But you shall have to lower your heads in shame, if you put forward any such excuse in the matter of the life of gentlemanliness. Even then one who is bashful or feels shame in not having requisite virtues of gentlemanliness, will look down, but a shameless man will not even do so.

Do you now realise that the reason for the himsa that is being wrought in the world and for your becoming a means of mutual harassment is chiefly to be found in the hunger for sensual pleasures and possessions? If a man wholly renounced them and their very contact too, the only care left for him would be that of protecting the body and that too merely for the purpose of the purification of the soul. In that case, how much happiness would a man enjoy? Have you any idea how much happier one would be if one lives a life in which the hunger for sensual pleasures and possessions dies out, sensual pleasures and possessions are wholly renounced, the body is cared for only as a means of the purification

of the soul and that too for the reason that it is such a bondage to the soul that it will not go till the soul completely purified itself and further because it is the only instrument through which complete purification of the soul is attained?

The object in making all these observations is to inspire you all to become aspirants for this kind of happiness. I do not wish to obtain your assent to this matter till you are convinced. But at the same time, no efforts will be spared till this talk appeals to you completely. In comparison with the highest ideal of complete renunciation, which our scriptures have placed before us, our present renunciation is merely a form of study. Looking to the most exalted kind of complete renunciation placed before us by the scriptures, we feel being like one who writes the alphabet of renunciation, yet the joy that we feel beggars description. We have still not achieved anything worth achieving in the matter of renunciation. It seems we are merely learning the A.B.C. of renunciation. Our renunciation too does not give us enough satisfaction. For we know what high kind of complete renunciation is designated in the scriptures. Hence we feel that we have not acquired great renunciation and that our renunciation in comparison is puerile. Though from the above standpoint, our renunciation is trivial, we experience great happiness here. We have absolutely no anxiety in us but there are numerous people who keep anxiety about us and their number is many times greater than those who keep anxiety about you. You might have perchance parents and other relations, but we have absolutely no relation. Yet we have great happiness. From the happiness which we experience to-day, we feel that the day we will reach the highest stage of complete renunciation described in the scriptures, we will

feel joy that passeth understanding I talk of the things of which we have experience, which we relish and which we understand. The day the hunger for sensual pleasures and possessions is extinct, sins of himsa and the like are renounced and the body is taken care of solely with the object of the purification of the soul, the joy that will be experienced will be ineffable. We have this experience and following our experience, if you begin liking above things, the trouble is worth taking. One whose hunger for sensual pleasures and possessions is extinct and who does not strive to take care of the body with any other purpose except that of attaining the purification of the soul, is experiencing joy of paradise on earth. Nay, the pleasures of the paradise pale before his joy. He will feel even paradise painful and only such a life of complete aloofness as full of happiness. Such a man will have great control over his senses, will be steadfast in the observance of the accepted vows, and will not lift his eyes at the objects of sensual pleasures and possessions, howsoever alluring and even if they were to come unasked. He would not even entertain a desire for such good objects. What can pain do to him, who practises such renunciation or whose object is such renunciation? Even if pain comes, he will so overcome it that it will despair of staying with him and will gradually flee away from him for ever.

Even the great souls, who renounce the five great sins of violence and the like, have to eat, drink, wear clothes and cover their bodies as ordinary men. What then is to be done? How to eat and drink, how to wear clothes and cover the bodies, how to obtain and how not to obtain, all these things the scriptures have described with care. In order that the sins which the saints have renounced may not touch them and there may not be any interference in the way of yoga which they have to prac-

tise, the scriptures have set limits and given clear instructions as to how they should eat, wear, speak, walk and act in such other matters. Those who have renounced the five great sins of violence and the like, cannot eat, drink, wear clothes, cover their bodies and speak as they like. The scriptures have set forth rules and regulations as to what they should eat and wear and how they should obtain these things. There are numerous books which prescribe for the saints their mode of living and behaviour. The great souls have taken greater care of the saints than your parents have done of you. Have your parents taught you what to eat and drink and what to abstain from eating and drinking and the methods of doing both these things?

From the audience : No, Sir,

His Holiness : Ah! Your very parents have not taught you! Our parents have shown us everything in regard to those matters. Instructions are given in detail in books as to which kind of food, water, clothes, utensils etc. should be taken and of which kind should not be taken and how we should obtain them and how we should not obtain them, and all these things are taught to us as soon as we are initiated as saints. The scriptures say that the teacher who does not teach those things becomes a sharer in the sins of the disciples. Though we have renounced sensual pleasures and possessions wholly and vowed not to commit violence and such sins in any form, have we not the body? Will not the body demand food, water, clothes and covering? How can the body be maintained without that? To maintain the body and to preserve it as a means of practice of saintliness, food and other things are necessary. We are asked to go without food and that too as long as possible. But if for want of enduring hunger, the religious practice which is to be

performed and the endeavour which is to be made for the purification of the soul may seem to be affected, we are enjoined to take food in such a manner that the endeavour of the religious practice and renunciation of violence and other sins may not be interfered with. Our parents have shown us what kind of food and other things are to be taken and the mode of obtaining them so that we may not be involved in sin. You require many more things than we do. Is that not so? What have your parents taught you as to which kind of things to take, which not to take, how to take and how not to take? How do you obtain your necessities of life?

From the audience: By labour and also by service.

His Holiness: Have you any settled principles as to the kind of labour and service you should do?

From the audience: No. These are determined by circumstances.

His Holiness. Our parents have not told us so. Our parents have enjoined upon us to take food and other things of the prescribed kind and in a prescribed manner, if at all obtainable, for the practice of saintliness. If these are not obtainable as ordained, we are asked to prefer death, remaining steadfast in the observance of the accepted vows. But we are strictly enjoined not to do a wrong thing for the mere love of life. They have also shown us what to do if at that time the mind fails to maintain its serenity. What have your parents told you, if at all they have told you?

From the audience: Obtain what you need by any means, even by foul means.

From the audience: Even plans are now being enforced to preserve our food by killing monkeys

His Holiness. Has there been a new crop of monkeys in this land? Were there not formerly monkeys and other beasts in land and did they not eat? The people of this land were able to live so long without killing them and now what is the cause that they cannot do so without perpetrating these killings? Is there no other thought except food, food and nothing but food? But I do not wish to discuss this matter on this occasion. I do not think there is anyone who approves of himsa of this nature. Nowadays the entire current of thinking is running in the contrary direction

What we were discussing was that your parents have not taught you to face death rather than do anything that might shame human conduct. You should prefer starvation and death to obtaining money by immorality which wipes out human virtues. Have not your parents told you even this much?

From the audience They taught us to adjust conduct suitable to the occasion

His Holiness Have they no anxiety as to what would be your future as a result? Under such circumstances, can your parents be called your real well-wishers or as good as enemies? How much might they have been confounded by attachment, that they had no thought of your real well-being?

How much difficult it is to develop a truly excellent type of citizenship, where there is such kind of upbringing. A man of this land should have the mind which would revolt against killing the smallest insect. He should cherish a similar liking in regard to untruth, stealth and such other sins. These matters should form topics of discussion in considering the householder's life. Before that we are discussing the kind of life which you should hold as your

ideal for living. There is a detailed discussion in the scriptures of the entire mode of living of a saint. If we were to talk of it in detail, it would not be finished even if we were to speak of it on a hundred Sundays. So beautiful is the mode of living of a saint that if it is practised in conformity with the scriptural injunctions in respect of taking food and drink and putting on clothes and coverings and in respect of speech and comings and goings, no sin would be committed in any of these activities. Not only are all modes of its living blameless and sinless, but also helpful to the attainment of salvation. These modes of living are such as would help spiritual progress of those who practise them and would do harm to none. The mode of living the saintly life is of such an excellent kind that its votaries were never a burden to the world in the past, nor are they in the present nor would they be so in the future.

What kind of a life is the saintly life? Free from the hunger for sensual pleasures and for possessions too. Not only exempt from this hunger but also from their contact. Whether there is internal hunger for those things or not can be known only when we may confess it honestly. But can you not mostly make out if we have got association with them? If at times a saint happened to be infected by their hunger, he would soon come to his senses if there was absence of contact with them. There are even many benefits accruing from the relinquishment of this contact. But in a saintly life, not only absence of hunger for sensual pleasures and possessions but also of association with them are obligatory. On the one hand their contact is tabooed, while on the other, a saint would be faced with the need for food and other things. What should be done then? The scriptural injunction is that the harmless things which a saint has to obtain for the

sole purpose of the practice of saintliness should not be made by himself nor got made for him by another and besides he should exercise enough care that the preparation of those things is not meant for his sake in any event. The things which are acquired without observance of above precautions cannot be said to have been obtained in a harmless manner

What great renunciation is necessary for living a saintly life! Mere internal renunciation is not enough. *Parī passu*, there should also be external renunciation. Had we no dwelling place when we were born? We had it. But can we stay here in the saintly fold keeping our houses? No. Renunciation of house, firm, parents, is indispensable. If anyone questions, "Is it fair to leave parents?", say, "Not for the sake of wife or money can they be renounced but for the sake of living such a life they can be renounced in an appropriate way" Have you got a pledge not to forsake your parents for any other reason except that of living a saintly life? Can you satisfy us about this? No. Well then, can the householder live a life of complete renunciation?

From the audience No. It is not possible.

His Holiness Hence when you see saints like us, do you feel that houses and other things are worth renouncing? Seeing us, do you feel that "These people having renounced what is worth renouncing, have truly succeeded?"

From the audience We would feel like that

His Holiness And do you at the same time feel that not having renounced what is worth renouncing, you are entrapped?

From the audience No We do not feel so.

His Holiness : Here lies the confusion. If you cannot feel yourself entrapped, how can you feel in our case as having succeeded? Discuss with us the things of which you are not convinced. When we have met together, there should be no mental reservations. Our purpose is to remove your misgivings and bring you nearer to us. If that purpose is not served, of what benefit is this contact on Sundays? We do not meet here to see each other's faces. Here is the opportunity to talk candidly and remove the doubts of the mind. If you but open your minds here, I can better explain to you the talks of great souls.

The issue was that our benefactors, inspired by great mercy, made us renounce objects of sensual pleasure, possessions, violence and other sins. Would we not be ruined, if they then do not show us the way as to how to live maintaining that renunciation? Do you know what kind of pledge we have to take while accepting the ascetic path? Do you remember it? We cannot commit himsa of any living being, nor get it done nor approve of anyone doing it. This triple form of himsa is to be renounced by mind, word and body. Just as we have to renounce himsa in its ninefold form, so have we to renounce untruth in ninefold form. We have also not to take anything which is not given by the owner, even if it be useful in the practice of saintliness. We have also to renounce unchastity and possessions. How should we live a saintly life with renunciation of himsa and other sins in ninefold form? There is no kind of life in your world which can be lived without the committal of himsa and other sins. Is it possible for you to live without committal of himsa of the common type? You do not know much about himsa. There is life in the earth, water, air, fire and even vegetation. Is it possible for you to live without involving yourself in himsa against those living creatures?

You cannot do without himsa, but can you not do without untruth? It is a different matter if you become valiant and courageous, as otherwise could you do without untruth? Do you know that just as it is impossible for a householder to renounce himsa completely, so it is impossible to renounce untruth completely? You would never stoop to stealth. Is that not true? Can it be believed that those who move about as honest persons might be resorting to stealing? You are so clever in these things that you will not speak about them and let me know your hearts. Without any shadow of doubt you are attached to sensual pleasures and possessions. Hence it is not possible for you to live your life sinlessly. However exalted a householder's life may be, it could not be said that it could be lived without any form of himsa and other sins. Hence the great benefactors found out a way for us of living through begging. Our parents, our benefactors taught us that for living and that too for the sole purpose of the practice of saintliness, we should discriminate in regard to the needs of food and other things as to what is harmful and what is harmless and to obtain what is harmless by begging only.

Is there any difference between a beggar and saint who live by begging? Is there any difference between a saint begging for alms and a beggar's begging? Saints no doubt live by begging but they would not be a burden to anyone for maintaining their lives. We do not ask from anyone anything out of helplessness. We do take what is worth taking but in such a manner that the donor feels joy in giving and does not feel the want of the thing given. Are such saints and beggars on the same level?

From the audience: Those who eat without labour are all beggars.

HIS HOLINESS How will you then define labour? Is it that we are all idlers and you people are all workers? How many people are there amongst you who work without expectation of reward? Would you really work without accepting any return or say, without expectation of return? How many are there in the world who work for the good of others without return? Do you know the definition of the work for the good of others without return?

From the audience: Now that we have independence, all are equal.

HIS HOLINESS. Would you then have no objection if all ask for the seats of power? In spite of saying "all are equal", have those in power abandoned taking salutations from others? You should better save yourselves from such foul atmosphere and live in your life the kind of Aryan culture described in the scriptures. Without that, there will be no peace in this world or in the next.

Real peace can only be had in a saintly life. Hunger for sensual pleasures and possessions has to be annihilated. Nay, their very contact is to be shed. Houses and other possessions are taboos. The practice of saintliness is to be kept in view as the only goal and for that purpose only the body is to be cared for, but in a manner that involves no sin. Hunger is to be endured so long as it is possible and there should not be even thought of taking food so long as the good of one's ownself or that of others is not affected. Hunger, thirst, cold, heat etc. should be endured with a cheerful spirit. Only when endurance fails, one has to move out for begging for harmless food and other things. Saintly life is thus more difficult than walking on the edge of a sword, passing from the flames of fire or chewing iron beads. When a

saint is out begging for food, it is possible one may or may not at times give him alms. A saint would wish and express "May you have the benefit of religion," equally to one who offers food and to one who refuses it. A saint would wish the benefit of religion to all. While begging for food, a saint may at times come in for a beating. Even at such a time, the saint has not to oppose. He should endure the beating and if it is unendurable he should move away. He should bear up with such beating with cheerfulness. Many instances are quoted in the scriptures of the kind of horrible harassments borne by great souls, while out begging for food. Whenever we remember and think of those instances, we feel compunction at our weakness. But the great ideal set by the great seers is ever before us and our effort is persistently directed to reach that stage.

A saint may eat food but not according to the promptings of his desire. Nor even in such a manner that he may be a burden to anyone. When a saint stirs out for food, there are two live sentiments in his heart, one of nourishing saintliness and the other of fostering tapas. He thinks, "If I get food which I seek, it will nourish saintliness, otherwise tapas." When you go out in the market, do you ever feel "If I get money, it will help me to live better as a gentleman and if I do not get it so much the less trouble." If you but feel that the less the botheration the better, you cannot help feeling saintly life as very good. A truly saintly life is a life approximating to the highest ideal. It has no goal except that of self-control and tapas. A saint does not eat or drink merely for the sake of eating or drinking but he eats and drinks merely for the practice of saintliness and tapas. Hence, if a saint gets food, he believes it is a means of nourishing saintliness, otherwise of tapas.

Hence a saint feels as much spiritual joy when he gets as when he does not.

In this manner, a saint develops strength to annihilate moha. What work has a saint to do? The work of cultivating strength to exterminate moha and then of making an active endeavour for its annihilation. How many are there in the world who make such an endeavour?

If there are such men in the world, working to this end, would you not like it? Do you like only the people who work for sensual pleasures and material possessions? When the lust for sensual pleasures and material possessions is running riot, would you not require some one who would hold a red signal at it? At such times, who excepting the saint would hold the red signal? If at such a time those who move in motor-cars and fly in aeroplanes were to admonish, would it produce any effect? If such people ask you to shed the craving for sensual pleasures and material possessions, would not some retort, "What are you doing?". But one would not dare tell us any such thing even if one wishes. If I say "Why do you keep so much money?" You would not reply or hang down the head in shame or at the most say, "It is the handiwork of greed, or I cannot do without it." Would you say anything more? And if in our place even a Prime Minister were to ask you to earn less money, would you not say, "How much salary do you earn, Sir? Why do you draw a fat salary?". But what would you say to us? We neither keep money with ourselves nor with anyone else. Hence what has one to say to us? Would you not then require the saints who work for the attainment of the highest ideal of human life and who thus set an example of our ideal life? Would you not

require saints whose very sight shall subside your hunger for sensual pleasures and material possessions?

There are a few souls of this kind in this Aryan land. Do you wish to keep them or not? Is it your desire that such souls should daily come to your place for alms? Do the doors of your houses remain open or closed, when such saintly souls approach for alms? Is it not that the houses of householders should even be open to the helpless, the unhappy and the afflicted? If hungry, thirsty or miserable people come to a householder's place and if they are not appropriately satisfied, it is a blot on gentlemanliness. Where such samskars are deeprooted, how much joy would it give when saintly souls approach for alms? Consequently, the day on which the house is not graced by the footsteps of any such saintly soul, a householder would not relish his meals. If there are such saintly souls in the town, would not a householder go to find them out?

In fact, the manner of begging alms by the great souls who observe complete renunciation in life, will not reflect traces of a begging mentality. For this reason, the begging of food by real saints is likened to the manner of seeking food by the wasp or the cow. The cow grazes in such a manner that the field is not cleared of its entire grass. The cow grazes on the surface so that the roots remain intact, and the grass revives the next day to its former state. But the manner of grazing of an ass is quite different. It grazes in such a manner that the ground where it grazes is cleared altogether. It eats by uprooting the grass. A saint goes to any place to beg for alms but without any craving for food. He does not go to beg for food for the sake of his appetite. He accepts only harmless food and in such a manner that the donor experiences joy in giving it and besides feels that in fact

this holy soul has not taken anything and devoutly prays, what a good thing it would be if such souls were to grace his house daily.

What does a wasp do? Where it sees a flower, it goes to suck its juice and sits only on a full blown flower. The wasp does not labour to grow an orchard, nor does it plant a sapling, nor water it nor help a flower to grow. It sits where it sees a blooming flower and sucks its juice. But it does in such a way that no injury is done to the flower nor its juice is exhausted. However much the flower may have been sucked by the wasp, it remains fresh and comes into your use. In a like manner, saints obtain food and other necessities for the maintenance of saintliness. The manner of begging alms prescribed for us is similar and hence it is likened to that of collecting of food by the wasp. Can this method of alms-taking be compared to a beggar's begging?

From the audience No, Sir.

His Holiness: Yet a crude mentality has developed in certain quarters to consider such saints in a level with beggars and attempts are made to apply the Beggars' Act to them. Is this the method of spreading or destroying the culture of this Aryadesh? The saints no doubt eat, but eat what is eatable as prescribed in the scriptures and obtained in a flawless manner. They eat without being the cause of pain to anyone. The conduct of saints is informed by such wholesome regulations also in respect of drink, clothes and coverings which are needed by them. The entire saintly life is regulated and complete care is taken that no himsa against any living creature therein is involved. We have to walk looking carefully so that no living creature is crushed under foot. We have, therefore, not to wear shoes. Why do you wear shoes? Because you may

not be hurt by a stone or a thorn. But what of a creature that comes under your shoe and is pained or crushed? Do you have care that no creature may die on account of you? Every creature has a right to live. Hence who are the people who live fully respecting the rights of all creatures to live? Such souls alone are the saints.

It is nowadays a popular slogan to respect the rights of all. But do these people who kill other creatures preserve the right of those others to live?

From the audience. This right is limited to human beings

His Holiness Does it mean that no creature has a right to live excepting man? Will not somebody then say that amongst men only useful men have a right to live? If it is war time and there may be dearth of necessities of life and the defenders of the country find it hard to maintain life, will not an order be issued "Shoot those who are useless at this time?" Or is it not possible one would say, "Those who are afflicted with consumption or any pestilential disease should be killed for the good of humanity?" Would you have no objection if such things should come to happen? Once the talk of compassion is thrown to the winds and replaced by the utilitarian theory that those alone who are useful have a right to live, can you imagine to what evils it would lead? It would not be surprising if the question then arises whether you yourselves have a right to live

Is it not surprising that a creature like man advocates that compassion is to be limited to mankind and that man alone has a right to live? Will the elder of a house live by letting others live or at the cost of others? Will the elder of a house let only those live that are use-

ful and kill the rest? Man is the king amongst creatures. You say, "Our human life is the best of all life." It means that you are the leaders amongst all creatures. Is it then your duty to protect or fleece other creatures? This is the land where talk of compassion to all creatures was prevalent but since people have learnt to speak of compassion as limited to man alone, cruelty to other creatures has increased. Even those who talk of compassion in a restricted sense as applicable to man only, are engaged in planning schemes for the destruction of vast sections of humanity for the preservation of their self-interest. Are not people out in quest of military weapons which might annihilate millions of enemies at one explosion? Atom bombs are now an old story. Inventions of more dreadful bombs are in progress. Only one bomb is to be thrown and millions of people would die and many would live a lingering death. Are not these inventions being made by those who oppose compassion to other creatures and are the proponents of compassion to man only?

Hence glory be to the life which can be lived without injuring the right of other creatures to live. Such life only is the saintly life. By now you have got some idea as to how the saintly life can be lived. In order that this life may be lived more gloriously, the great souls have prescribed tapas (various kinds of fasts) in the scriptures. Tapas is an ornament to saintliness. A saintly life is beautified by tapas. I do not wish to discuss here various kinds of tapas. In a nut-shell, the scriptures point out at length how to live and beautify a saintly life. All our main scriptures describe more or less how a saint should live and practise saintliness.

The scriptures which are our real parents and which are our all-in-all have spared no pains to indicate how we

can live a sinless life, achieve purification of the soul, preserve peace at death and attain a nobler life thereafter. Hence we feel these parents of ours are very good. Would you not like such parents? Is it possible you can be such parents and beautify the lives of your children in this manner? If not, would you like that your children should get such parents as we have? If you like these parents, send your children to such saints so that they may develop a liking for them and their teachings.

How beautiful is this life? Even the lives of those who renouncing all possessions have been novices to a saintly life are so flawless and resplendent with such virtues that it is difficult to find their match in the world. Those who are in the habit of seeing faults may see them even in such a noble life, but to a dispassionate observer, a real saintly life even of the ordinary kind will appear free from big blemishes and full of many virtues.

Do you not feel that it would be better if you get such a life? Do you wish to have a life wherein there is only anxiety of the soul to the exclusion of everything else? Do you have a desire to relinquish the tastes of the objects of the senses? It is possible that in spite of having such a mind, such a life cannot be attained soon. But do you really entertain a desire to attain such a life as early as possible? Have you a fixed resolve in the mind that it is now necessary to start living life in a manner that may ensure the fruition of that desire? Have you desire to live life so nicely that your object of attaining the ideal even late in this life may be achieved or at the latest in the next life without fail? We wish now to talk about the lower stages. So I ask, "Do you like the saintly life of complete renunciation? Has the desire sprouted in you to get such a life soon and attain salvation thereby swiftly?"

From the audience: We do feel that it would be good if we attain such a life.

His Holiness Would you now strive to cultivate your mind and develop your conduct in such a manner that your above desire may be more ennobled and realised in life? The talk of the lower stages is for those who are of such a mind

In the first stage, we talked of complete renunciation. In the second stage, there is talk of partial renunciation. We have already concluded that any activity of the mind, speech and body of a being which becomes a means of salvation is included in yoga. Yoga is the alchemy that transfigures the soul to its purest state. The entire activity of real saintly life is religious intercourse, and hence the great souls have identified the saintly life alone as the life of yoga. You have been given a faint idea as to which kind of practices, regulations and manners govern that life. Now we wish to talk of the souls who though unable to live at present such a life of yoga, are thirsting for it and for that purpose have relinquished himsa and other sins to a certain extent while living a householder's life. We shall discuss this as the second stage of yoga. The great souls identify such a life as the life of partial renunciation of the householder's stage. There is still a lower stage of yoga for those who do not feel the urge to observe renunciation of himsa and other sins in certain ascertained forms. In that stage, the most important thing is the right belief of the soul. We shall identify it as the third stage of yoga. Though there is not there renunciation of himsa and other sins even in a limited form, there is undoubtedly in that third stage an awareness of the highest ideal and of the real means to attain it. Even in this third stage there is a decided belief that salvation is the

only objective worth attaining and for that purpose the only real means is the means indicated by the omniscient seers, which we have already discussed. It means that this stage is marked by the desire to attain a life of complete renunciation and make requisite effort for it. These are three stages of yoga in order of gradation. There is also one antecedent stage of yoga, which is described in the scriptures as the foster-mother of yoga (a previous preparatory stage of yoga). In this fourth stage there is not any yoga but such a tendency of mind, word and body as will help the attainment of yoga readily, if a proper opportunity for it is had. Though there is not yoga therein, it is a kind of living which is not to be brushed aside as worthless. You will find that even such a life is difficult to find in the present times. But is not your stage advanced very far? Are you now fully convinced that the hunger for sensual pleasures and material possessions is worth relinquishing and if the requisite capacity for living a life of complete renunciation is developed, it is not worth occupying oneself with worldly affairs? Will that sign-board be now put up in your houses?

From the audience Not in the house but surely in the heart

His Holiness If it is in the heart, why not parade it in the house? If children and others read and enquire, you may lovingly say, "Hunger for sensual pleasures and material possessions is ruinous and association with them is pregnant with pain." If anyone asks, will you be able to explain this?

If you can explain to your children such matters, your children will grow up to be ideal sons of this Aryan-land. They will cease to be narrow, self-centered and become humanitarian in outlook. Though brought up in

cottages, they will belong to the world. I call your bungalows cottages. A maina is prevalent to-day to speak of big palatial buildings as cottages. Do these bungalows really appear to the mind as cottages? Not at all. The simple-minded folks of this land are so deceived. There is nothing strange that the evil-minded may deceive the credulous. At one time the owners of the huts of this Aryan land used to welcome the poor in their abodes whereas the hunger for sensual pleasures nowadays has become so fierce that the owners of big buildings resent even their very entrance.

Is it well implanted now in your mind that happiness lies in the renunciation of contact with possessions? Do you not think it would be good, if the inordinate desire for sensual pleasures and material possessions were to appear wrong, were to subside and association with them were to be relinquished? Do you not feel that the great souls who renounced the hunger for sensual pleasures and material possessions are really the persons worth revering? Have you really felt at heart that you should strive for this sort of life because it is free from any of the troubles such as you meet to-day in life? Do you not agree that all glory goes to those who save themselves from himsa and other sins in all their forms? Though you may not be in a position to-day to attain such a life, have you fixed it as your ideal? Have you now the desire to get yourselves acquainted with the life of the second stage so that you may know how to live it for achieving that goal? Are you at present engaged in the activities of arambh and samarambh (activities that involve injury to living creatures)? No doubt, you enjoy sensual pleasures, you also own possessions, so you are undoubtedly engaged in those triple activities, but is that all due to the compelling

force of circumstances or out of your own volition? Do you feel that in the worldly life, the himsa of other creatures which you commit or is committed by you is sin and that you do not like such sins?

Do you have a feeling of friendliness towards all creatures? The feeling of friendliness means anxiety for the welfare of others. Do you wish for the good of all and evil of none? When any himsa is committed by you out of helplessness and under compulsion of circumstances, or when any himsa happens to be committed by you, do you feel the pain of it? We are now talking as to how to cultivate the heart so as to make it fit for the second stage. I think you have no liking to injure anyone. You entertain no feeling of himsa even towards your enemy! You would not rejoice in injuring even your injurer. Would not your heart feel if the wrong-doer is injured or you injure him? You should say that you possess such a heart but if you do not have it, you should strive to cultivate such a heart. There cannot be two opinions about that.

From the audience. If according to your teaching all become saints, what would happen to this earth created by God?

His Holiness. This gentleman says, "If all persons renounce sensual pleasures and possessions, what would become of this earth created by God?" One such belief is widely prevalent in the world. Are there more men happy or unhappy in this world?

From the audience. More men are miserable

His Holiness: Is it not that in all times the unhappy would preponderate over the happy?

From the audience. It seems so.

His Holiness. Then just think, if God has created this world in which more men would be miserable and few happy, why was God tempted to create it? In such meetings, we take good care not to discuss things which may give a rude shock to anyone holding this kind of belief. But when the question is raised, we would like to clarify it. It would not be proper to ignore a question when it is once asked. I would, therefore, recommend to those who believe God as the creator of the world to hear what I have to say dispassionately and think over it with discrimination. Our belief is that those that are unhappy are so because they did not follow the injunctions of God in life and those that are happy are so because they lived the teachings of God in life, no matter they did it with or without understanding. It is but natural that grateful people will treat the one as donor whose precepts when observed conduce to happiness. From that standpoint, misery is the fruit of non-observance of God's injunctions and happiness the result of compliance with His injunctions. From this angle, it is not wrong if you believe God as the dispenser of happiness and unhappiness. But we do not share the view that God created the world we see around, that we were non-existent and it was God that has needlessly thrown us into this pit of woe.

Nowadays, we come across people who say, "Whatever evil we do, is got done by God through us." All the evil they do, they impute to God, as if they themselves were perfectly good and God willed them to do wrong. Is this believable?

From the audience: What wrong is there if we believe God as the destroyer of sinful tendencies of the mind?

His Holiness. Does it mean that you may sleep and

enjoy and that God will push you up to salvation? It is we ourselves who shall have to exterminate our sinful tendencies by following the injunctions of God. Without our effort, we will not attain the highest state of the soul. If God has the power to purify us all completely, why did He not do it till now? Tell me, if you had really the capacity to root out the evil tendencies of others, would you allow those tendencies to exist? If you had any such capacity, would not the thought occur to you of reforming and making all men happy by the exercise of your capacity?

From the audience: Such a thought would surely occur.

His Holiness: Even if I had the capacity to mend the evil tendencies of your mind, despite lack of any effort on your part, I will never rest without exercising that capacity of mine. I might not then even labour for such sermons as I do.

From the audience. Has not then God the capacity to extirpate the evil tendencies of others?

His Holiness. If sinful souls do not strive to exterminate their sinful tendencies, God has no capacity to eradicate them. God identifies sinful tendency as such, explains what great need is there to root it out, shows its remedies and inspires us to make effort in that direction. But if you do nothing, God has no capacity to eradicate your sinful tendency. An artisan, however skilful, cannot make an object into a desired pattern if it lacks requisite qualities or having them is incapable of development because of other obstructing factors. The defect herein is not of the artisan but of the object itself. The sun gives light but what can it do for the blind? An owl is such a bird that it closes its eyes against the light of the

sun. When the sun rises, this bird sleeps or slips into a sleepy condition. That is nature. God has infinite capacity but it can work only on those that are fit to receive it. There are also persons who refuse to acknowledge a particular tendency as a sinful tendency even though designated by God as such. God cannot force belief down the throats of such beings. How is it possible that without any effort on our part, God may eradicate our sinful tendency?

We have existed since timeless time, exist at present and will continue to exist for endless time. What exists in the world at present has existed in the past and will continue to exist in the future. There is a mere change in form. So we are not created by anyone. The souls who in their last worldly lives became Vitrag (free from attachment and aversion) showed us what is good and bad, what is worth doing and not worth doing, what is worth renouncing etc. God did not open a factory to manufacture me and you. If God created us, was it not His fault that He should have endowed us with lust and made us miserable?

From the audience: What mercy then has God showered on us?

His Holiness Is it less compassion of God towards us and towards all creatures of the world that He has shown us the way for complete purification of the soul and of complete abstinence from himsa? Did He not in a way perform a noble service to you by showing you the way to be good?

From the audience Is not God omnipotent?

His Holiness: No doubt God is omnipotent but His omnipotence is not to be construed in this manner. There

is no lack of capacity in God but here it is the question of its exercise on others. However highly learned a teacher may be and however expert in the art of teaching, all his abilities will prove of no avail in teaching a student, who is dull and lacking in understanding. However skilful a doctor may be and right in his diagnosis of the disease, his abilities will not prevail against a disease which is incurable. The teacher is able to teach him only who has visible or latent qualities to learn and the doctor is able to improve that patient only who has worthiness for improvement. Similarly no doubt there is omnipotence in God but that is for Himself, and for others. His capacity would be useful to the extent of their worthiness. Just as we existed in the past, so did the world too. Both soul and matter exist since timeless time, what is happening is transformation in form. Just as there was transformation in the past, so is it in the present and so will it be in the future. Others can be instruments in this transformation. How much time has passed till now? Infinite time. Who created time? If there was no time, what was there? Many such questions would arise of which no satisfactory explanation is possible to have from those who believe in the world as the creation of God. Those who even believe God as the creator of the world have to believe the earth as pre-existing and many such things are to be believed as existing since infinite time.

From the audience. What relation is there between us and God.

His Holiness. What is the relation between us and light? The sun shines but it does not show us anything. Its light is shed on earth and one who can make use of it can see. However powerful the sunshine may be, one who does not make use of it cannot see anything. God has shed such powerful light that if we become wise and

discriminating, we can know our tendencies of mind and strive to be free from those that are bad.

From the audience: Are we masters of the tendencies of our mind?

His Holiness? If we strive, we can get control over all our tendencies. Our tendencies are not dependent upon the will of God. Our tendencies depend upon the purity and impurity of our soul. If we have no power to achieve mastery over our tendencies, we will never attain the perfectly purified state of the soul, which is the highest stage.

From the audience: Can we be equal to God?

His Holiness We can equal God if the requisite effort in the right manner is done. Till now there have been infinite Vitiag Lords and all of them have shown a path that helps its votary to become God. In times of yore, there were masters who used to say "If my servant does not attain an equal position with me, what is the use of my becoming a master?" Would not then God show us such a path that by following it we may equal Him in status?

From the audience Has God said so?

His Holiness: Yes, God has said that if you wish to be happy, you become like Him. Give up the struggle and strife of this world and attend to the problems of the self, live life in the manner prescribed in the shastras and you will become like God and be the enjoyer of supreme happiness you aspire for. When God Himself asks us to be free from trouble, does it stand to reason that we should conceive Him as engaged in the meshes of the world? If we but know how to govern our incli-

nations with discrimination, we can surely become like God.

Do you wish that your soul should attain the state of liberation? Are you not in the present subject to the slavery of your inclinations? The inclinations of a very sullied soul are very foul and if one becomes their slave, what else would he reap but misery? If the soiled condition of the soul disappears, discrimination will spring and in its presence one will discern a foul tendency of the mind as such and if at all it arises, he will then be inclined to curb it instead of submitting to it. Instead of being anxious and getting agitated as to who will be the enjoyer of the earth or what will be its fate if all become saints, resolve to free yourself from the cycle of birth and death.

It is just like saying—who will smell a flower, when it has blossomed? Why should I not smell it before another does it? Then say “All that is in the world and that is produced is meant for enjoyment. Why then should we not enjoy it?” Similarly a meat-eater would say, “All birds and animals that are created by God in this world are meant for us to eat.” One would then say, “I like to eat human flesh” One might even say, “Why are eyes gifted by God? To see beautiful forms and colours” And if he then makes looks at anyone in any way, would you tolerate it? Would you not then tell him “If anyone similarly casts glances at your mother and sisters, on the plea that the eyes are gifted by God for seeing, would you defend him or get enraged at him?”

From the audience. Eyes are meant to help us in walking and avoid being hurt

His Holiness Have you merely the anxiety of not hurting yourselves? Why did not the thought occur to

you that if we walk with eyes open, others may not be hurt by us? The good uses of eyes are fourfold; in seeing the idols of God, in seeing saints, in reading religious lore and in observing ahimsa.

The fact is that God has not created this world and in a God-created world none could be unhappy. Even an ordinary happy man, if he is a gentleman, wishes the happiness of all. A happy man who does not wish others to be happy is a curse. Just as a happy man, if he is a gentleman, wishes to make others happy, would we not like to make all others saints? By coercion we cannot make anybody a saint. We have to create a feeling in the hearts of those who have visualised happiness in sensual pleasures that in their enjoyment lies pain and in their renunciation happiness. Nobody can be caught hold of forcibly by the wrist to be made a saint. Even if we were to attempt it, would we not be handcuffed in this age? Even if anyone makes a false complaint against us, would not summons and warrants be issued against us? Would anyone stop to think that we are saints and the complainant is merely a vagabond? It is said that law is blind. Such things did not prevail in former times. The judges in those days used to ask two or three baffling questions which would at once expose a false complainant. Formerly a judge used to look as to who the complainant was and who the defendant and great care was taken to see that good men were not put to harassment by the bad. But the current nowadays has changed to flow in the contrary direction. In these days, any bad man drags a good man to court as often as he can. A good man would feel shy to profess and parade his goodness but in these days a good man has to do so in court. He has even to bring witnesses in proof of his goodness. Is that not a matter of shame to a good man? Good and

bad men have both to speak swearing by God. Are all those who speak swearing by God true men? Hardened liars will speak swearing emphatically by the name of God

We should just think how to make good use of our faculties and resources with which we are endowed by dint of merit. What has God done? He has taught us how to make good use of faculties and resources which we have got, which we might get and how to bear the calamities that might befall us. It may be said that to the extent that we follow the behests of God in life, our life is moulded by Him. If we cross the ocean of samsara by regulating our lives in accordance with His precepts, it may be said God has saved us. When saved, it may be said God has saved us, but when lost in samsara, it should be said that it was due to the sin of our non-observance of His behests. Noble servants even used to say, "We are happy because of our master and unhappy because of our sin."

How did God become God? Did He become God enjoying sensual pleasures? No. Will we be able to become God enjoying sensual pleasures? No. Then say, "If possible we wish to become saints renouncing all and if we cannot become saints, we wish to keep before us the ideal of complete renunciation and so live our lives that we may gradually attain that ideal." Do you now wish to ascertain how to live a householder's life? Even that life will include the talk of renunciation of himsa and other sins though in a limited form. The foremost thing is renunciation of himsa, but not the renunciation of that kind of himsa which is inevitable in a householder's life. In our case, himsa is to be renounced in every shape and form. We cannot scratch or dig the earth, we cannot touch the water of the well, tanks etc We cannot kindle

or extinguish fire nor warm ourselves by its heat, we cannot enjoy the air of the fan, nor can we pluck or touch plant life. For us the injunction is to live life with such care that not the slightest himsa is involved. There is no such behest for you, as it is not practicable in a householder's life.

It is not possible to live a householder's life without committing himsa and other sins. Is it not then true that a householder's life is sinful? Is it engraven in your heart that a saint's life is sinless and a householder's life is sinful? If all of you properly propagate these things, the talks of the spirit will find an abode in Aryan homes from which they are now banished. All will understand 'Our life is sinful, only a saint's life is sinless.' Noble Aryans used to believe a householder's life as sinful, because however much they might strive to avoid sin, some sin was unavoidable therein. If sin is to be renounced in a householder's life, a limit has to be set to it, because certain sins are inevitable. Though it is not possible to live a householder's life without sin, it should be firmly impressed in the heart of every citizen of this Aryadesh that though he cannot do without certain type of himsa, he will not commit even on pain of death that kind of himsa which is avoidable.

Tell the truth, is the whole world to your mind the object of friendliness? Have you the heart, which exclusively has the anxiety for the welfare of all beings, big or small and which does not entertain the feeling of evil for any creature?

From the audience: There can be no objection in the matter of wishing good of all.

HIS HOLINESS: It is a matter of feeling of the heart. None has the capacity to do all kinds of good to all. If

any has such capacity and does not exercise it for all kinds of good to all, none is worse than him in the world. A man, who would do all kinds of good to all is an impossibility. But it is surely possible to have capacity to live with care without doing ill to anyone. It is for this reason that our first great vow ordains us not to commit himsa of any living being, big or small, by mind, word or deed, nor to get it done, nor approve of anyone doing it. It means that the main vow is not to protect all beings but not to kill anyone. One may be said to have given protection to all in the sphere of his capacity but it is beyond the capacity of anyone to give all kinds of protection to all. God has not ordained as nor would He ever ordain us not to let any being live in pain and bring happiness to one and all, because such a behest is not possible of observance. Were it possible, God himself would have carried it out. God says, "Do not cause pain to anyone yourself." No doubt the effort should be made to relieve others from pain and to make them really happy. But none has been able nor will be able to free all from pain. But if anyone resolves not to cause pain to anyone from himself, the resolve is enforceable and for that purpose the best means is a saintly life.

But that is not possible for you just now, but do you not wish "It would be to the good that none should suffer pain or misery from me?" Say, "I do wish that it would be better if I could live in a manner that no being receives any injury from me, but as I have not the capacity to live life in that manner I unwittingly become the cause of pain to many." Such persons would merely need the second stage of yoga. A householder's life is such that therein some form of himsa is unavoidable, however much one may wish to avoid it. Without that a householder's life could not be lived. To start a home

life means an activity that will not permit the full enforcement of the tendency of abstinence from himsa, however much one may wish it. However much a householder may desire not to cause pain to any creature, he will find obstruction in the materialisation of that desire.

So, seeing the saints of very young age, do you feel "It is well and good that before the time came for commencing a householder's life, these good souls came into association with good people and as a result became saints and were thus saved from himsa and similar sins which are inevitable in a householder's life? Though born in Aryan atmosphere, a great number of the people is aloof from it. And to add to the misfortune, education and other activities are of such a nature that, instead of progress, there is deterioration in Aryan culture. We feel that day by day, the land is deteriorating in this regard and its main reason is the lack of attention to Aryan culture. At one time, there was a deep-rooted belief in this land that a householder's life was a place of sin. To-day this belief is rare and consequently the householder's life is greatly spoiled and deteriorated.

A householder's life of the second stage could only be admirably lived, if one has a conviction that himsa and other sins are not worth practising even if one could not avoid them. Take an illustration. A householder would not believe that religion lies in punishing even the most heinous offender. It means that religion consists in tolerating even the worst offender, but is it possible for a householder to practise this type of religion? One could have a mind not to think ill of an offender. But a householder cannot be given a vow not to chastise even the guilty. Not to punish even the guilty is certainly commendable. It means that the householder should avoid punishing the wrong-doer, if he has such a capacity. But

this is not always possible. The crux of the matter is that a householder's position is such that under certain circumstances he may be constrained to punish the wrong-doer. The religion of the second stage thus surely lays down not to hurt an innocent living moving creature with the intent of hurting. Can you not do this much? "Not to think ill even of the wrong-doer and not to injure any innocent living-being with the intent of injuring."

At present you have not the capacity to be entirely free from himsa, untruth, stealth, sensual pleasures and possessions. You have not the capacity to renounce all those great sins completely, but are you inclined to exert your best in that direction? Are you actuated by the desire to know the life of the second stage with that sole object in mind? If you do not have such a bent of mind, you will not be able to imbibe those religious precepts which are possible to be practised in the householder's life. Now we come to the talk of the second stage of yoga. You will be able to attain the second stage of yoga, only if you have the resolve "Because I cannot completely renounce himsa and other sins, though I have a mind for it, I wish to live a life of renunciation of those sins to the best of my capacity". Without that, it is not possible to attain the life of the second stage of yoga. We will discuss, if possible, on coming Sunday, the kind of householder who could be said to live the life of the second stage.

CHAPTER V.

SECOND AND THIRD STAGES OF YOGA

Partial Renunciation and Right Faith

The omniscient seers, out of sheer compassion, have denoted moksha as the highest goal of the soul, that is of human life and have also ordained that what unites the soul with the highest goal is yoga. From the standpoint of outward renunciation, the first stage of this yoga is complete renunciation. The adoption of this first stage of yoga postulates not only the extermination of one's desire for sensual pleasures and worldly possessions but also the relinquishment of all association with them. He alone who may feel the strength to observe the above two essential pre-requisites should embrace the saintly life, renouncing all that is conducive to the commission of the five great sins. And in order to live such a life nobly, all the activities of a saint should be animated by a spirit of complete surrender to the behests of the omniscient seers. It is common experience that many do not have the capacity to live such a life of renunciation, that is to say, do not have the capacity to eradicate completely their cravings for sensual pleasures and worldly possessions, and for that reason do not have the capacity to relinquish wholly the association of the aforesaid two things, which are indispensable for living the life of the first stage of yoga. In order that such people may not entirely be debarred from the practice of yoga, which is the royal path to the evolution of the soul to the highest state of moksha, we decided to discuss how one could live a life of yoga even while lead-

This sermon was delivered on 15-7-51 at the Premabhai Hall, Ahmedabad

ing the life of a householder (layman). As you are not now in a position to reach the first stage of yoga, I presume it is your desire to know how to live the life of the second stage as preparatory to the first. And it goes without saying that you wish to live this stage of the layman's life so excellently that it may facilitate the acquisition of the life of the first stage and draw nearer the attainment of the highest state. Is that not so? If that is not your objective, which means that if it is not deeply embedded in your heart that the highest state of the soul should be the highest ideal of attainment and that the ultimate aim should be to live the first stage of yoga to that end, you will not be able to live even the life of the second stage properly, despite hearing the life of the second stage and despite knowing of what kind it is.

It is possible you may not have the capacity to root out the craving for sensual pleasures and wordly possessions for the present. But have you understood by now fully well that it is this craving for sensual pleasures and worldly possessions that has brought man to a very wretched condition and whoever gets afflicted by such a craving cannot but share the same fate? If despite repeated clarifications you cannot understand this matter, how is it possible for you to live a householder's life in such a manner as to save yourself as far as possible from himsa, untruth, stealth, sensual pleasures and reduce and restrict the possessions to a minimum limit? While pursuing a life of sensual pleasures and love of wordly possessions, we should be vigilant and alert that the lust for those things should not incite us to such deeds as might draw on us the detestation of those who stay with us. Not only that, but on the contrary, our conduct should be so exemplary as to attract towards us love of those who are our near and dear ones. Is it not neces-

say for a householder to live his life with such an aim? To let the desire for sensual pleasure proliferate in a wayward manner, to augment the needs that may inflame that desire and to live intimidating others to the utmost of one's power in order to cope with those needs and then on the top of it to hug the belief that there could be no objection in acting in that manner so as to satisfy those needs, can by no means be called humanness. Hence he alone who can acquire control over his longing for sensual pleasures and worldly possessions and resolve to live with control over desire for the aforesaid things, can live admirably the life of the second stage.

In spite of realising the need of acquiring control over one's hunger for sensual pleasures and worldly possessions and in spite of there being not the least weakening in the desire to gain such control, there are people who cannot acquire mastery over their hunger for sensual pleasures and hence cannot acquire control over themselves so as to renounce himsa and other sins even partially. For such persons, there is a third stage. For, there are three stages of yoga. Besides three stages, we wish to talk of yet one other stage antecedent to them. That antecedent stage mentions which kind of worthy souls are able to attain the different stages of yoga. Therein we will discuss which virtues should be acquired and cultivated by those who have not attained any stage of yoga, but are desirous of it.

The main characteristic of the second stage is that one should feel that the hunger for sensual pleasures and possessions is worth exterminating but not worth growing, which means that one should so live as to acquire control over it. Such an attitude of mind constitutes the basis that sustains the spiritualism of this Aryan land. This kind of philosophy was widely extant at one

time in this land. It was due to its influence that human society of this land lived in happiness in every kind of condition. Ordinarily, the mode of living of the teeming millions of this land was informed with such vigilance as might not interfere with anybody's life or activity. If all observe such care, would not all come to live in happiness? It is said that this country has made progress in many directions. But the crux of the problem is whether the number of those who strive to subdue their hunger for sensual pleasures and possessions has increased or decreased. But there seems to be absence of any such thought. The distressing fact is that in the present situation the hunger for sensual pleasures and possessions is not believed to be a sort of pain nor experienced as such. How can then there be any talk of subjugating that hunger? In a situation dominated by the widespread hunger for acquisition of sensual pleasures and possessions, which one is lacking in, how many would there be who would consider it beneficial to subdue that hunger and how many who would exult in its accentuation? So long as the dreadful consequences of the hunger for sensual pleasures and possessions which are visible in the present age and those that are foreseen by the great seers are not fully apprehended, it is not surprising that instead of being inclined to subdue the hunger for sensual pleasures and possessions, one is tempted to fan the fire of that hunger to dreadful proportions. The main cause is that the hunger for sensual pleasures and possessions appears pleasant and as a result the kind of thoughts which should normally occur to men of this Aryan land do not arise.

Is it possible that a man cannot spare time for considering the welfare of his soul? The notion that hap-

piness lies in satisfying the hunger for sensual pleasures and possessions, and the complete lack of knowledge of the dreadful consequences arising out of their association keep him too pre-occupied with worldly affairs. Is it possible, you would not think "Whence did I come from and where shall I go from here after death?" How is it that there is no scope for the thought "Why is man ranked higher than other creatures?" If a man but thinks that greater suffering would be the retribution if he became a source of torment to others out of his eagerness to satisfy his hunger for sensual pleasures and possessions, he would strive to live in such a manner as not to be the cause of pain to others as far as he could. If such a question were asked, how many people would be able to give a true and appropriate answer? It is not denied that the worldly people may have hunger for sensual pleasures and possessions, but it is worth considering of what kind and how intense it is. That you too possess the hunger for sensual pleasures and possessions cannot be gainsaid. But of what kind and how intense is it? Is not the hunger for sensual pleasures and possessions greater than that of the stomach? The hunger of the stomach would not probably lead one to the commission of such misdeeds as the hunger for sensual pleasures and possessions would do. It is true that under the agony of starvation, a man at times commits a misdeed. But a lenient view of such an act is taken even by the great seers looking to its background. If you have no hunger for sensual pleasures and possessions, and if you are merely striving for satisfying the hunger of your own stomach and of the members of your family, you are not much to be blamed. If along with the above pursuit, it is your persistent endeavour for subjugating the hunger for sensual pleasures and possessions, the life of you all cannot but remain flavoured with friendliness.

One who has acquired mastery over the hunger for sensual pleasures and possessions and who shapes his conduct underlined by care to save himself as much as he can from himsa and other sins, even while engaged in worldly activities for the acquisition of materials, is a gentleman beyond compare in the world. But very few householders have such a concept of living. In spite of having hunger for sensual pleasures and possessions, one has got control over it and has the inclination to save himself as far as possible from the sins of himsa and the like involved in the pursuit of their acquisition and preservation, such a man, despite being a householder, would not have much lust for life, nor much fear of death and would even be ready to give away what he possesses in an appropriate manner, if another is found in need of it. Is it ever possible that such a noble householder would refuse to accede to any reasonable request of the needy?

I propose to cite before you the example of a householder, which will give you a faint idea as to what kind of life could be developed, when in spite of having hunger for sensual pleasures and possessions, one has got control over it. I will cite only one episode from the life of this man, which will vividly depict what great control he possessed over himself, even though a householder and as a result, how free he was from covetousness for life, how much above fear of death and how generous in befittingly giving away wealth acquired through greed. When I cite that episode you should try to imbibe its lesson to the best of your capacity. The householder of whom we will be talking just now had before his eye the highest status of the soul. He knew what yoga was and consequently his ideal was to attain the highest kind of life required for the first stage of yoga. His eye was fixed on the

highest status of the soul and hence his aim was for the acquisition of the highest kind of life. In consequence he had acquired control over his lust for sensual pleasures and possessions. He was not able to subdue that hunger entirely, but had felt that it was bad and consequently had acquired some control over that hunger. He was certainly generous enough to give away all that he possessed, if another more needy than himself asked for it but at the same time he was not weak hearted if another came to despoil him of it. He was both generous and brave. Why? Because his ideal of life was to wait for the auspicious day when hunger for sensual pleasures and possessions might die and when the saintly life free from all such associations might be attained. What is the ideal of your life? Say that your ideal is to attain a life which is free from the hunger for sensual pleasures and possessions and their association too.

You are certainly to-day in the grip of sensual pleasures and possessions, but I hope it is not such as might devour you! If your hunger for sensual pleasures and possessions has become a frankenstein to devour you, should it be tolerated in a householder's life or looked upon as something very abominable? Can a man who has such hunger remain as man? If you are a respectable gentleman, you should say, "It is true, that we have hunger for sensual pleasures and possessions but it is not so overpowering as might devour us." True saints could never have any hunger for sensual pleasures and possessions, but even the hunger of their stomach would not have the strength to devour them. A true saint does not become subject to the hunger of the stomach and does not act contrary to the precepts of the great seers even for satisfying that hunger. If food is to be available only by contravening the injunctions of the

great seers, he prefers to bear pangs of hunger and even to meet death rather than go against their injunctions. The hunger of the stomach has not the power to devour the saints. So, can I not trust this much that your hunger for sensual pleasures and possessions is not so dreadful as might devour you? You might get the desire for sensual pleasures and possessions and also for their acquisition and preservation. But is it not true that you would not even in your dream think of resorting to any unfair means for their satisfaction? If you are not resolute that you will not stoop under any circumstances to any foul means as a result of subjection to the hunger for sensual pleasures and possessions, you will not be able to acquire control over it. So long as a partial control over the hunger for sensual pleasures and possessions will not be acquired or so long as it will not be felt that the said hunger is worth controlling, it is not possible that mankind will improve and that the mode of its living may become of an exalted nature. It means that till then we cannot look forward to any revival of the Aryan culture for which we aspire and in such a situation, there is every likelihood of deterioration increasing day by day in the lives of men of this land.

The gentleman of whose life we have commenced the talk was a Bania, but he was such a great soul that even the great seers have spoken highly of him. Once he had gone to a distant land in quest of wealth. The question poses, when he was rich, why should he have then gone to earn wealth? Admittedly, he had control over hunger for sensual pleasures and possessions, but his control was not complete. That was the reason why he went out in search of riches. Had he great contentment, he would not have ventured out for earning. The very fact that despite being wealthy he went out to amass for-

tune is an eloquent proof that his control over lust for possessions was not sufficiently strong.

Am I to understand that those of you who are rich and have resources that would last easily for the whole life, would wind up your business? Is it not that if such people close down their business and stop attending the markets, that would open up wider scope for others? But we witness to-day quite a contrary situation. It is the rich people that have as a rule taken control of the markets and that too such a tight control that others find no room to edge in. In order that all may live happily, all should volunteer to live within certain limits. He cannot live even a good life as a householder whose obsession is to possess everything and who is unmindful of what happens to others.

Not having the requisite high control over the hunger for riches, the Bania went to an outside town for earning. Favoured by good fortune, he amassed in that place a great treasure. Thereafter he started a homeward journey with all the acquired wealth. He also wore an appearance which gave the onlooker the impression of his great riches. In times of yore, the richness of a man was known by the kind of clothes and ornaments that he put on. Do the rich of to-day appear so from their external appearance? Can a true estimate of your riches be made to-day from the clothes and ornaments you wear? Men do not wear ornaments at all nowadays and their clothes are generally alike. What is the reason for this? Is it that people have taken to simplicity in these days? Is fashion on the wane? No, in reality, the fact is quite different.

The Bania had put on ornaments on his body and following the custom of the times, he had filled his gold

in lute shaped bags and girded them on his loins. He was returning to his town all alone riding on a camel. The road was not free from the danger of dacoits, yet he had taken no companion with him. With him were only a bow and five arrows. Truly, he had no great control over his hunger for sensual pleasures or material possessions. That explains why he had gone out for earning wealth, despite owning riches. Even so, he had control over his heart. He had requisite generosity of the heart to give it away for worthy causes, and had accepted such a vow in his life that the great souls have been tempted to applaud him, though in status a householder.

On the way, the Bania met three robbers. He was quick to recognise them as bandits. The bandits asked him to stop the camel and he did so. Stopping the camel, he looked at the bandits composedly. He had not the slightest fear at heart and in such circumstances he appeared self-possessed. He had instinctively grasped the situation that facing him were three robbers who had stopped him for looting him. How was he self-possessed at such a time? Because he felt no anxiety, if at all the wealth he had earned were to be lost. He had also no dread of death, if in the fight the bandits proved a superior match. He had also no hesitation in giving away all the wealth he possessed, if the recipient was worthy.

Would you be torn and tossed by anxiety, if all your earnings were to be lost? Your silence in such matters is not commendable. Have you not the strength to bear, if what is perishable is lost, robbed or destroyed? Maybe, you may be lacking in the capacity to give wealth but have you not the capacity to bear the loss if it deserts you? Should not such people run away to the forest and live there anointing their bodies with ashes? Why! Because they have neither the capacity to

become saints nor the worthiness to live as householders. What is the nature of money and materials? Wealth is a temptress to the thief and to the bandit, is vulnerable to stealth and robbing, will vanish when merit (punya) is exhausted and its separation is inevitable. Have you not even the capacity to keep calm, when such things are lost? At least, cultivate that much capacity as otherwise the day on which it will depart from you or you shall depart from it, all your joy will be destroyed. At that time you will feel such poignant grief that none will be able to console you.

The Bania did not wish to lose wealth but also had no anxiety, if it left him. He had surely love of life, but had no desire to live like a coward. He did not like to die but at the same time did not fear death, if it came. It is for this reason that though he fully realised the ulterior motive of the robbers, he looked on without perturbation. There is a saying in the world "It is wealth that is exposed to danger and not the body". What do you believe? Which of the two is exposed to danger? Wealth or body?. From the audience. Wealth!

His Holiness: On the one hand, you say, "We have great love for the body, we do not bear as much love for anything else as we do for the body" and on the other you say, "Wealth is exposed to danger and not the body." It is not wealth alone nor the body alone that is the object of danger. In your case, you have fear both on account of wealth and on account of the body. But the Bania was not disconcerted even though placed in the circumstances where he ran the risk both to his wealth and person.

The three bandits were also surprised at seeing the Bania so much unruffled. They felt that they had to deal with quite a new type of man. The self-com-

posure of the Bania wrought a miraculous effect on the robbers. They felt powerless to do anything and began thinking

Just as it is necessary to develop many faculties, it is equally necessary to accept many kinds of wholesome regulations to live life as a good citizen. One should become discriminating and also possess the capacity to make good use of discrimination.

After a while, the bandits asked the Bania, "How much wealth hast thou with thee?"

Now what did he answer? He was all alone. He was a Bania. Facing him opposite were three bandits. He had much wealth with him and also the appearance of being wealthy. What did he answer at such a time? If anyone in such circumstances asks you how much wealth you possess, will you speak the truth? On the contrary, you will argue that a falsehood at such a time is justified. Just think, who can speak the truth at such a time? Would those who could not resist the temptation to tell a lie that they have not much income, when the occasion arises for contributing a trifling sum of rupees five to a fund, speak the truth at such a time? To speak a lie for the sake of sensual pleasures and possessions has nowadays become a common trait and an ordinary thing. The belief that there could be no objection to speaking an untruth for such a purpose is making headway. A belief is hardening nowadays that when so many people speak a falsehood for the sake of sensual pleasures and possessions, what wrong is there for us also in doing the same?

But our Bania did not speak a lie, when the bandits enquired as to how much wealth he possessed. He re-

plied with his characteristic self-possession, "I have much wealth with me."

Was he not greedy of wealth? Surely, he was. If he was not avaricious, why should he have gone out for earning? He was both greedy and given to sensual pleasures. But he was virtuous because he was not mad after both. You are both greedy and seekers of sensual pleasures. But am I to believe that you are not such persons as would be mad after greed for sensual pleasures? Would you not pass off goods without paying customs duty, though liable for the same? When a customs officer enquires, you will not show the dutiable goods and yet palm yourselves off as honest and honourable men. Would you not manage to take only a half-ticket for those who are chargeable for the whole? And not even a half-ticket for the children that are liable for it? Would you not carry luggage over the prescribed limit without paying charge due on them? You would not object to such practices and besides would not believe them as unbecoming. People of such a bent of mind are unfit for the second or even the third stage of yoga or even the fourth one antecedent to that.

Before presenting characters of the Ramayana before you, these preliminary talks are necessary. If these talks appeal to your mind, you can know those characters in their true perspective. Without that you will not be able to appreciate the worthiness and excellence of those souls. There is some difference of opinion about the characters of the Ramayana but we wish to present before you Rama, Laxman, Bharat, Kaikeyi etc. and many others as we see them. Rama and others were not saints but householders but it is our desire to describe how virtuous they were. For that purpose, we have considered it appropriate to talk first of the highest

status of the soul, the highest ideal of life etc. Not only human qualities are necessary to become a man but also they are equally necessary to identify a man as man. Without that, human virtues of others cannot be known nor can any interest be created in them.

The Bania promptly said, "I come home earning much wealth and also possess much wealth." The Bandits then said, "Surrender all wealth that thou hast with thee." Though the robbers threatened thus, the Bania did not feel the slightest tremor at heart. For he certainly possessed a certain measure of control over the hunger for sensual pleasures and possessions, though it was not sufficiently great. His hunger was not self-devouring. No doubt he had hunger for sensual pleasures and material possessions, but he certainly felt it as bad and undesirable. Though greedy and given to sensual pleasures, he was not depraved in conduct. Hence, he had no false dread of death and if the occasion arose he was ready to face it. He had neither hesitation in giving away all wealth to a worthy recipient nor any anxiety, if it were lost. Do you possess these three virtues? If not, what is the reason? Is it not true that even in the presence of hunger for sensual pleasures and possessions, life would be better if a certain control was acquired over it? Do you believe that without acquiring control over the hunger for sensual pleasures and possessions, a good life could be lived?

From the audience: Control is certainly necessary.

His Holiness: When can the control be acquired? When the hunger for sensual pleasures and possessions is felt as loathsome. Can you really say, "We have surely felt the hunger for sensual pleasures and possessions as bad and consequently we have placed control

over it and hence our life is not unbecoming a householder?" Have you no fear of death? If you have not any such dread, why is it so? Because you have conviction that you will fare a better life after death and further because you have reformed your life by acquiring control over your hunger for sensual pleasures and possessions. You should be in a position to say that much boldly. What is the use of my speaking only? When the bandits asked him to surrender, the Bania coolly replied, "Do you ask for wealth in charity? Say so, if you so demand. If I find that you are really in need, I will give away all my wealth in charity. But if you wish to take it by force, I will not pay you a pie."

What did the Bania say? Do you understand? He had readiness to part with all if asked for in charity but not the timidity to part with a pie if it was meant to be snatched away by force. He was both greedy and fond of sensual pleasures. How then did he possess this attitude of mind? Is it possible that householders may be entirely free from greed or hunger for sensual pleasures? It is a rare phenomenon. But should not all householders conform to the above type? Do you accept that one who does not fall in that category is not a real householder?

From the audience. Surely not.

His Holiness. You say that householders could be both greedy and fond of sensual pleasures. But could we not expect them to have some control over them? Can those who have no control over hunger for sensual pleasures and material possessions live a gentlemanly life? Can they live as true citizens in life? It is possible that householders may not have control over hunger for sensual pleasures and material possessions and

in case such control is ordinary, actuated by desire for wealth, they may even go out for earning. But could we not expect from such householders that their books of account should be clear and conceal nothing and both their books of account and business dealings should sparkle with morality?

From the audience: In this matter, many wrong things are being practised.

His Holiness: At least those who are sitting here will not be guilty of this charge. Last Sunday, we warned you that talks concerning your day-to-day life will form the subject matter of further discussion and you cannot contend that the matters of morality in accounts and business dealings are lying outside that scope. When the discussion ranges over these matters, instead of looking down with shame, you should resolutely declare that you would not henceforth commit any such malpractices. We express what we expect from you. But how does that help? You should improve in your own interest.

Let us proceed. The Bania, though rich, had gone out for earning. Due to merit, he earned much. With all this, he was returning. He was all alone. Opposite him were three robbers, who asked him to surrender all his wealth. Yet the Bania was not confounded or worried. How was he able to exhibit readiness to give away wealth in charity without the least disturbance of mind and resoluteness in refusing to give a pie on show of force? What must have been in his heart that he was not perplexed in the least and could talk so proudly? The reason was that it was engraven in his heart that wealth was transient and likely to be stolen or robbed on occasions. At the same time he had

a firm faith that wealth was worth giving away to the worthy and needy if it helped to alleviate anybody's misery. No doubt he had hunger for sensual pleasures and material possessions but for their sake he had no such lust for life that he would tremble at death. These things filled his heart. These were his virtues. Do you not feel that these virtues are necessary in a householder? Is not money perishable? Is it not likely to be stolen or robbed? Are not the objects of sensual pleasures of a strange nature? If so, when money perishes or the objects of sensual pleasures slip out of your control and custody, would you feel that there is nothing to be astonished, their very nature is such? But nowadays many have been living merely for the sake of wealth and sensual pleasures. Would not those who live merely for the purpose of acquiring wealth and enjoying sensual pleasures turn demons? There is nothing surprising if such people become demons. If at all they did not turn demons, it was because they did not get the suitable opportunity or had not the requisite capacity for it. How could such people acquire gentlemanliness or real citizenship?

The Bania was alone and facing him were three men. The three opposite him were so dressed that their very appearance was awe inspiring, yet the Bania was undaunted. When the three asked him what he had and how much, he replied truthfully. He said, "I have great wealth with me." Would you so easily speak the truth? In the matter of wealth, there are very few who tell the truth in the world. If anyone publicly asks you, "How much wealth do you possess?" would you speak the truth? If perchance you utter the truth, will it do any harm? At the most, any helpless man in need and worry of money would approach you and beg something

from you. As otherwise it will add to your reputation as being so much rich. Leave aside the talk of others, but if a saint like me asks you, would you say the truth? No, as a rule you would not speak and if at all you did, would it not be a falsehood? Why so? We will not ask for anything from you.

From the audience. You may not ask but send others to ask.

His Holiness. It means you have even dread of saints. Are you so much frightened, lest some one should come and ask?

If all develop such an abject mentality and if you all happened to fall on an evil day and could not procure food, who would then help you? Do you realise that at present the mind of man has become very perverse? It is understandable that the householders cannot live the life of the first stage. In fact, to live the life of the first stage, one cannot remain a householder. In the first stage, himsa and other great sins are to be totally renounced, which is not possible for a householder. But can we not expect that those who are sitting here should have control over himsa and like sins? At the minimum, you must have a mentality to save yourselves from himsa etc. as far as possible. If the mind is governed, one will not shed tears even when all possessions are lost. If pain is felt for the loss, he will blame himself for such weakness. We will consider it foolishness to weep over such loss. The point is that a man will not allow his possessions to be stolen or robbed as far as possible, but in case they were stolen or robbed, he will not feel shocked. He will console himself with the thought that the things merely changed hands passing into the possession of another as ordained by destiny.

From the audience . After being robbed, what is the use of saying so?

His Holiness . After being robbed, one has to say many such things to one's self. Otherwise the mind shall not get peace . If the mind is the golden mine of such things, it will experience supreme peace; otherwise it will be a prey to extreme restlessness. Such sentiments had found a sanctuary in the heart of the Bania. Due to such worthiness, he was able to maintain equanimity even in a perilous situation.

The Bania asked, "Do you ask for money in charity?". He put such a question because he was prepared for charity and therefore he said, "I shall not hesitate to give away all my wealth, if you beg for it as charity." If anyone comes to your door to beg charity, has he such freedom? You cannot bear anything being stolen or robbed . But have you any objection to give, if anyone asked for in charity? Am I right in saying that you will not turn away such a man, if you have the capacity to give in charity?

From the audience : There lies the rub

His Holiness . One is helpless when money is stolen or robbed or lost in any other way. But cannot one extend help when it is asked for in charity? So long as the attitude of not giving characterises the mind, man cannot acquire worthiness to live as man. Neither the greedy nor the enjoyer of sensual pleasures is so bad as is the man having such a mind . To be greedy and to be fond of sensual pleasures is certainly bad . It has been repeatedly stressed that greed is bad and that sensual pleasures are also bad . The underlying objective of our present talk

is to help you to improve in that regard. Those who are greedy and fond of sensual pleasures or those who strive to acquire possessions and enjoy sensual pleasures but are able to give generously on worthy occasions are not so bad as those who are not able to bear their loss and are not able to give on worthy occasions and for worthy causes.

Would not the greedy endeavour to get more wealth? It is my fervent wish that those who have provision of sufficient wealth for life and feel they would not need more and can pass life happily with the means at disposal should not exert themselves to acquire more. Those who take a vow to set limits to their acquisitions of sensual enjoyments and are vigilant not to exceed accepted limits and in all their pursuits practise renunciation of himsa and other sins as lies in their power, can occupy the first rank amongst the householders of the second stage. If those who have wealth sufficient for life-long livelihood, enough resources for food and drink, clothing, covering and other necessities of life, relinquish efforts for earning more and renounce sins of greed etc., they can reach the first rank of the second stage. It is not that there could not be a still higher kind of the second stage. But ordinarily this may be identified as a high stage. But there is a veritable dearth of such people to-day. There are certainly many who if they but wish can reach that stage, but it is difficult to find many possessing such stuff. If people of this type are found in many places, markets would give accommodation to more people. Do you understand the meaning? It means that men of ordinary means would find a better scope in the markets. At present who holds command over your markets?

From the audience The rich

His Holmess: What then is the fate of those who have no wealth?

From the audience They may die

His Holiness: You speak in this strain and yet go to the markets and that too despite possessing much wealth. Have you got the value of your words? How is your present condition? The condition is that even in the presence of much wealth there is no peace in your life, its loss through theft or robbery will cause you unspeakable pain and it will be considered a still greater misfortune, if the occasion arises for you to give anything out of it. People of such a bent of mind cannot keep composure like the Bania

The Bania was not of a mind such as you possess. On the contrary he possessed virtuous inclinations. For that reason even in a perilous situation he could remain tranquil and say composedly, "Speak out if you want all wealth in charity. But not a pie shall I give out of fright." Who can speak thus? You might be feeling that he might be a man of great physical prowess. That is true. Surely he had capacity. He was expert in the art of fighting, but that was not the main spring of his fearlessness. This is just a kind of predicament which would make even the most stout hearted and even skilled in the art of warfare nervous. On such an occasion, even a strong man would feel "I am alone, opposite me are three and possibly I might get killed. I may lose both wealth and life." Such a thought would thoroughly unnerve the mind. Physical strength alone would not help to maintain such composure. It should be reinforced by some other element and that the Bania possessed. Was it merely due to his strength that he did not get excited and exhibited readiness to give away everything in charity, when the robbers asked to surrender all wealth? No

The Bania was prepared to give away all in charity but the robbers did not want charity. They were not robbers by profession but by accident. They certainly did desire wealth but by dint of their own prowess. For good reason they had turned robbers. They had been forced to looting in this manner by accident of circumstances. It was not in their blood to extend their hands for help. They would not beg and in any other way, none would give. They certainly had the need of wealth and for procuring this they had devised this expedient. Would those who prefer death to begging and had embarked on looting under the compulsion of circumstances, extend their hands for charity and that too before a Bania? Certainly not.

The bandits replied, "We are not out for begging. If at all you desire to give wealth in charity, give it to others but not to us. We are out to get it by force and if at all we take we will take it by feat of arms. So either you surrender your wealth straightway and depart or be prepared to fight. Those who will survive will be masters of wealth."

Hardly had the robbers finished those words than the Bania leapt down from the camel. The manner in which and the dexterity with which the Bania got down surprised the robbers. For a moment they felt "Is this Bania not mad?" Because at such a time a man of wits would be shrewd enough to strike the first blow and would so defend himself against the blows of the opponents as to help his flight. Is it not true that at such a time if one is on the camel, one could get advantage for the purpose of both attack and defence, and also of flight if it became inevitable? Instead, without striking a blow, the Bania alighted from the camel and to the astonishment of the robbers, the Bania took two arrows

out of five from his bow and broke them to pieces. When the robbers saw this, they felt that the Bania was certainly not mad, but really brave. They should, therefore, first fathom his motive for such action.

Why did the thought occur to the robbers as to why the Bania alighted from the camel and broke down two arrows? Because they were not robbers by blood. They were honourable men. Blue blood flowed in their veins. Certain circumstances had conspired to land them into this plight. Hence they were induced to get the clue to the inner working of the Bania's heart. They asked the Bania, "We challenged you to a fight but why did you get down the camel? And when in a fight more arrows would be necessary, why did you smash two out of five?"

The Bania replied, "I have a vow not to fight unjustly. Just as I would not give my wealth out of fright, so would I not fight with anyone unfairly."

Though you may not have a vow not to fight with anyone, have you at least the vow not to fight unjustly? Or have you a resolve not to think of what is just and unjust when something is to be appropriated or someone is to be fought? The robbers asked, "What is there of injustice in the fight?"

The Bania said, "You challenged me to a fight. I have, therefore, to fight with you. It would be manifest injustice to fight sitting on a camel, as you who are my opponents are on the ground. Such a fight would not be considered equitable and fair."

Tell me, how is war conducted in this age, which boasts of mighty advancement in science?

From the audience: It is considered politics to fight by any means that lead to victory.

His Holiness It means you do not wish to point at immorality that marks modern wars. In other words you wish to camouflage immorality under a false garb. What is dreadful roguery is charmingly dressed as a game of politics or statesmanship. In an age of mighty progress of science, should the war stand on the foundation of morality or immorality? Has science led to progress or deterioration? Are you not the people who habitually read Ramayana and Mahabharata? Have you not read therein descriptions of battles and of the humanity that distinguished them? We have come across therein of descriptions, wherefrom we learn how when an enemy falls, the opponent fans him, gives him water, brings him to senses, makes him stand up, gives arms in his hands and then challenges him again to the fight. It was a time honoured code of conduct in this land not to kick a fallen foe and it was observed even in war. Is it ever possible that one, who will not strike a fallen enemy and hit below the belt, would ever strike the innocent? In those days, the combatants took precaution that the innocent might not be killed.

What is the situation to-day? Atom-bombs are invented and other still more dangerous weapons are being invented. In the modern warfare, both combatants and non-combatants are killed without distinction. The warriors are on the ground but bombs are scattered from the skies. Is this the age of science? Having known and seen so much, do the thoughtful persons feel that the world is rushing to ruin? We should not fail to take cognisance of the evil features that are disfiguring this age. It is sheer foolishness to run blindfoldedly with the age without considering what is beneficial and what is detrimental. The world is rushing on such a dangerous path that if the march continued and there was no re-

tracing, it would land in a very dreadful predicament. What will happen one does not know. Surely it will happen, as the seers have seen. But we can save ourselves from such a dreadful situation, if we but will. What will be your fate in the future, if you do not consider it objectionable to take to the path of immorality following the example of others? Do you think you will not reap the fruits of immorality on the ground that you practised it in imitation of others? But who has any such thoughts? "Because others practise immorality, we should do the same" is the dominant thought of the age. But it should not be forgotten that it is you who shall have to suffer the consequences.

It was the resolve of the Bania to fight honourably and without stooping to foulness, if the fight was forced upon him. But have you a resolve to earn only by honest means, if at all you need to work for earning? But when it is not even the rule to earn by honest means alone, how can we persuade the well-to-do to desist from earning? That the well-to-do and men of means should not preoccupy themselves with the trouble of earning is a far off cry. But is there any such regulation in your life that if at all you have need of earning, it shall be by honesty alone and not by dishonesty? This is the talk of the second stage of yoga. The situation may arise, when even those who are staunch devotees of the second stage, may be forced to a fight in the discharge of the responsibilities of their office. But it must be their firm resolve that in so doing they will not practise any gross immorality.

When the Bania explained that it would be considered immoral if he fought sitting on a camel, while they were on the ground, the robbers were all the more mystified. Even the manner of speech and the conduct of

the Bania worked a change in the minds of the robbers. They felt that the Bania did not appear greedy but religious.

The sternness now completely disappeared from the words of the robbers. They now asked with sweetness, "Your attitude in getting down the camel is appropriate, but why did you smash two out of five arrows and kept only three?"

The Bania said, "As you are only three, I have kept only three arrows. The reason why I broke the two is that lest in the heat of fight, I should get excited and commit the fault of breaking my vow. It is for that reason that I broke the two."

How much anxiety had he for the observance of his vow? You will not mostly take a vow and if at all you take, is it not true that it may be broken at the crucial moment? Have the acceptors of a vow the anxiety not to break the accepted vow even at the cost of life?

Having heard this new talk of the vow, the robbers asked the Bania, "Of what kind is this vow of yours?". The Bania replied, "I have a vow not to strike the guilty, with more than one arrow, if at all it is inevitable and not to strike any innocent moving living creature with the intent of hurting."

Who can take such a vow and observe it? What kind of a heart could take such a vow and what steadfastness should there be in practising it? The Bania has lust for money. It is not that he has no hunger for sensual pleasures and material possessions. Yet he has the afore-said kind of vow. What would have inspired him to take such a vow? It was engraven in the heart of the Bania that "It is a sin to have kept with me what wealth

I had and what has been acquired". To acquire wealth, to keep it and to enjoy it is a sin To weep when wealth vanishes is also a sin and to feel uneasiness on leaving it behind is also a sin For such kind of wealth could there be any question of harming the innocent, when even the guilty should not be punished? It was not the belief of the Bania that the guilty must needs be punished, but he felt himself helpless in the matter because of the lust for wealth and sensual pleasures. Hence he had taken a vow not to strike the innocent and as he was much averse to harming even the guilty, he had taken a vow not to strike such a one with more than one arrow. It was the sincere wish of the Bania that the guilty might even save himself from the blow of the arrow but if the wrong-doer failed in the attempt, he could not any more help it.

But looking at your faces, I surmise that you cannot extinguish immediately your keen appetite for sensual pleasures and material possessions and attain now any commendable control over them. However, you will certainly aver that this lust is sinful and progenitor of sins and consequently you will inwardly yearn that the earlier the release from its clutches, the better it would be.

As otherwise, when the whole world is seized with the mania for sensual pleasures and material possessions, it cannot be guaranteed as to who would not turn bad. This age affords enough scope for anyone to get bad, be he a ruler or the subject, an employer or the employee. He is truly brave who uses discrimination and saves himself from such a fate. There are nowadays vociferous complaints about widespread deterioration in morality. The employees lay the charge that the employers have turned bad. The millowners blame the labourers and vice-versa. Similarly the rulers accuse the ruled and vice-

versa There is thus mutual recrimination and rebuke. Why is there such a loud hue and cry? Because the aforesaid hunger is getting dreadful. Who is the king at present?

From the audience One who has control in his hands.

HIS HOLINESS: That is a dreadful talk. In the past those who controlled the states were rulers. But now the kings are gone. What change is there now?

From the audience. Now the people are considered as rulers

HIS HOLINESS You are now considered as kings or rulers of the state. If any good deed was to be done, whom should I approach and explain to get it done?

From the audience: The voters.

HIS HOLINESS There is no value in such talk How much value has the voters after elections? You all do not even understand after whom you are running to-day. Be that as it may, so long as there is not even an inclination to get control over sensual pleasures and hunger for material possessions, it is hard to acquire goodness.

The Bania inwardly realised "Because I earned wealth, kept it and had the desire to keep it, the need for its preservation has arisen. It is the wealth which I possess that has incited the greed of the opposite wayfarers and turned them my enemies and consequently the situation has arisen for me to kill them" This kind of thinking had become a part of his life and so it revived at the proper time and along therewith also the vow that he had taken. Hence, the thought occurred to him "It is my vow not to strike the guilty with more than one arrow. Opposite to me are three and I have five arrows in the bow.

One might fail and I might be tempted to strike another. So I should smash the additional two."

He had such presence of mind even at the crucial time of fight. It is not a child's play to keep such presence of mind. It is true that a man can keep such presence of mind if he but wills it. But leaving aside the talk of fight, even an ordinary altercation of words leads to abuse and intemperance. A little difference of opinion even amongst life-long friends provokes hot words, unhinges the balance of mind and even ends in estrangement. If afterwards one of them is asked "My friend, what did you speak?", the reply would be "I lost control and spoke angrily."

At what a critical time does the Bania show self-possession? It is an occasion both for loss of life and money. At such a time, what was it that made him keep the balance of mind for breaking two arrows? Say, it was due to his high demeanour to live a life of gentlemanliness.

The three robbers asked, "Do you mean that single-handed you can kill three of us?"

The Bania replied firmly, "Of course, there is no remedy now left as you mean to rob me. If you are not prepared to rob me, I am not prepared to strike you. I offered you all wealth in charity, but you say you do not want charity. You do not wish to extend your hand and desire to snatch it away from me by force. I have, therefore, no alternative but to show you my strength." What mettle had he!

Would you be ready to give to a worthy recipient, if the occasion arises to give what you have earned, preserved and kept with you? Will the talk of starvation,

which is widespread to-day exist for a moment if the happy of to-day become generous in giving, where it is necessary? What is starvation due to? Mainly it is due to the hunger for sensual pleasures and material possessions. Will the present-day starvation be redressed by legislation and measures of control? Or will it be redressed if all begin giving according to their means? The situation will improve, if the unhappy become tolerant and the happy generous. To-day, by and large, the tendency is for grabbing and for hoarding as opportunities occur. Many say, it is not understood where all this gold and silver goes. It is even hinted that there is risk in keeping money with banks. The fact is that there is also much to be concealed and, therefore, various expedients are used to that purpose. To-day various kinds of goods and commodities have gone underground. The result is that people face starvation inspite of enough resources.

The beggerly mind is in evidence all around. It is pardonable, if a beggar acts that way. Have you not seen beggars who would hide their crumbs of bread so as not to be seen by others? Even when he is fully fed, he would not give to another who is starving but will revel in hiding. While he himself calls one who does not give him bad and another who gives him good, he himself hides the bread he gets. He does not give even when the hungry begs. This is just the illustration of a beggar, but are there not many whose actions are similar and who yet palm themselves off as honourable men? How should we designate such people? Those who are without money are called beggars. But would we not be justified in calling those who inspite of possessing wealth, act in the same selfish manner, big beggars? Do you believe that only those who have nothing to eat and beg are only beggars and excepting those there are no beggars? The

poor beg, because they have nothing to fill their belly with. What else would they do? But are they not big beggars, who inspite of having their bellies full, are striving to grab what they get and hide it? Being clever you do not beg straightway, but if you get the opportunity to grab, do you let it go or seize it anyhow?

Just as the Bania spoke the truth in the matter of money, he did the same in the matter of striking. Did he not blurt out the truth, on being questioned by the robbers? If anyone confiding in you were to lay bare his heart and then ask you to reciprocate confidence, would you even then tell the truth? This concerns your own affairs. What would you say even when you have made up your mind to ruin a particular person? "I have nothing ill against you" Is this not the fact? Can the world progress this way? Such practices may have their day but will lead to no good. They will only culminate in driving out gentlemanliness.

The robbers now felt that the Bania was a hard nut to crack. He was no easy prey. They began suspecting that he might be very strong. The question of fighting was thus forgotten and they asked, "Can you kill three of us by your three arrows only?".

The Bania replied, "Undoubtedly. I do not think any one out of you three can escape alive. Yet if perchance by ill luck, I get even killed, I do not mind it. I am a householder. I know to give away money but not being robbed."

Is there anything to say herein? He says he knows giving but not getting robbed. But the contrary situation is prevailing to-day. One does not know giving but knows getting robbed. Does it not mean that those who are your dependants and under your protection are ex-

posed to risk? If such be the condition, is it not better that the bachelors should not marry? Is it not better that the cowards may not start a married life? Even we shall refuse to take such cowards in our fold. A man hungry of sensual pleasures and material possessions and a coward to boot is of no use to us. Do you not feel that it is better that the bachelors should not start a home life and those who are married should not add to the burden of population? The householders should be so courageous that even the robbers might tremble in approaching their doors. The doors of the householders should be closed to the robbers but open to the poor and the needy. Had the doors of the householders been thus open, there would not have sprung robbers amongst us. We come across descriptions of good old times in the scriptures. We learn therefrom that the word stealth was in the books but not found in life. One in need would naturally approach a householder for help. If the latter is a man of means, he would surely not disappoint one who comes to him begging. Would you not give according to your means, if anyone comes to your doors to beg? With one hand or with both? Is it not that in the matter of giving, you would not do it even with one hand and in the matter of taking, you would do it with both? What is the reason? The wrong type of education that has been received by you is responsible for the present perverse situation. A contrary lesson has been taught at home, at school and at places of business and consequently a contrary belief has been cultivated and is being cultivated so much so that one has to face odds in improving the present situation.

The Bania said, "I have no objection to give away wealth, if you beg for it, but it is not possible that you can rob me of it till I am alive." What does that mean?

It means "No force can daunt me I have no objection if you take away wealth after I die fighting But it is not possible that I will stand looking on while you rob me." If I am robbed while I am alive and if on returning home, I am asked by my wife "What happened", should I say "I was robbed?" Would not the wife then ask, "If you allowed yourself to be so robbed to-day, what will you do if anyone comes to molest me and carry me away?" Should I at that time say, "I will hand you over?" This is a sort of idea which is worth pondering over Not to have a wife is religiousness, but it is want of religiousness not to defend her in the hour of peril Even a householder at that time should come forward to show his valour. He should die, if necessary, exercising all his power and strength. Is it commendable to go on hoarding and hoarding and to flee away out of fright, leaving all to be robbed at the approach of a robber? Death may come at any place, but do you wish to die fearlessly or weeping and wringing hands? Can those who fear too much and worry too much make bright history? Both the preservation of money and its renouncement should be highlighted by a sense of discrimination So long as the people do not get the right kind of education and so long as the right kind of atmosphere does not spread, the welfare of the world will not be achieved

The Bania told the robbers, "I am ready to die, if necessary, but I am completely confident that not a single arrow of mine will fail." At this talk of the Bania, the enthusiasm of the three robbers for looting greatly flagged because all the three had a decided objective in living. In their hearts was lurking a secret longing and consequently they had great lust for life Their attachment was great and consequently they had equally great dread of death The attachment of the Bania was com-

paratively less and hence he had less dread of death. The Bania had less attachment and therefore he was ready to give away all in charity and even ready to face death to prevent himself from being robbed. He believed that a life of complete renunciation was far better than a householder's life in which one has to get ready to face death any time in this manner. He lacked the capacity for complete renunciation, at the same time he had not the cowardice that lies in being robbed. As you are householders, you would naturally be possessing money and also holding attachment thereto. But is your attachment strong or weak? Should not the force of your attachment so weaken that you live a life of gentlemanliness? It is better if you may not hoard money and acquire control over your needs as much as possible, but even if you keep them, reduce your attachment. Is it really your underlying object that what is preserved might help your maintenance in times of need and be of service to others? Those who have such a mind will not surely practise dreadful immorality for acquiring more. But what does greed say? "I must have much". Though the passion of greed may be tempting you with such advice, have you controlled your life by any such regulation that you would not have money if it were to come by dubious and devious ways? Have you decided "I might keep money, acquire it but will not practise immorality for its sake under any circumstances, because to acquire money, to possess it and to enjoy it is sin. It is a sin and that too such a one that leads to many other sins." Have you such an unswerving faith at heart? The Bania had this faith at heart and also the faith that material things were perishable. As a result his attachment was not strong, nor had he dread of dying in a manner befitting a householder.

He certainly was a hoarder of wealth; he had even hunger for sensual pleasures and possessions and therefore lived in their company. But his attachment for wealth and sensual pleasures was less and consequently any woman of the world had no need to fear him. No woman had reason to doubt his bonafides at any place under any circumstances. All women of all ages whether younger, or older or of equal age, were all safe from him. Why? His eyes would not catch passion at any sight. Is one who gives you custody of money for preservation safe? If anyone trusts his wife or daughter to your protection, is she safe? Would you have control over your eyes when you see any type of woman on the way? You hold possessions, enjoy sensual pleasures and are not ready to renounce them to-day. Nevertheless, are you leagues away from holding strong attachment thereto? And are you ready to accept limitations in regard thereto? This is partial renunciation. This is true gentlemanliness or true citizenship. This is the second stage of life necessary for attaining the highest end. In this stage, a man may not be practising chastity but would be a lover of chastity, may be enjoying sensual pleasures but would be a lover of renunciation, may be hoarding possessions but would be a lover of possessionlessness and charity, may be unavoidably practising himsa but would be a lover of ahimsa. All this that fortunate Bania possessed and hence was able to maintain self-possession even under trying circumstances.

The three robbers felt what a mighty soul the Bania was. Let us witness his art. They said "We no more wish to loot thee, but wish to witness thy art. If thou couldst pierce yonder flying bird with thy arrow, we promise not to rob thee and also not to forget thee."

The Bania said, "You are mistaken. This arrow is

not kept with an intent to strike any innocent creature. How can I then strike an innocent bird? It is living a happy life, why should I end it? It is flying merrily in the sky. It is my vow not to strike an innocent moving creature. How can I then strike a merry innocent bird? I do not like even to punish the guilty. If I had to strike you, it would have been through sheer helplessness. You got ready to do me injury and had you done it I would have certainly struck you." But what would I have felt in my mind? "I had to commit this sin of himsa because I was entangled in the sin of possessions. Had I renounced them, there would have been no occasion for me to commit himsa of a human being. Unfortunately I am not a renouncer of possessions, but at the same time it does not befit me that I should allow myself to be robbed by you. Hence I had to decide to kill you if you got ready to wrong me." I felt "It does not befit me to allow myself to be looted and you will not desist from attempting to rob me. Hence I got ready to strike you. As otherwise, I was ready to give away all as charity. Had you asked for it in charity, I would have certainly given it all to you and I would not have had to resolve to kill you." This is what is innermost in my heart. Hence how can I strike a flying bird, simply because you wish me to do it? Is it the duty of man to protect birds and beasts or to kill them?"

All the three robbers got stunned at hearing this talk of the Bania. They felt what a strong and fearless soul the Bania was and besides how armed was he with such beneficial vows! They said, "Anyhow, we are most anxious to see thy art of archery."

So saying, one of the bandits placed a tiny pearl necklace on his head and asked the Bania to chase it away with one stroke of the arrow.

This the Bania did with great dexterity to the amazement of the three. All the three felt that they did a wise thing in not fighting with such a man.

The talk of the Bania of giving away wealth in charity was not a mere braggadocio. He was ready to act up to his words and part with all at the right moment to the worthy. His subsequent conduct bears witness to this fact.

All the three robbers were overjoyed at the feat of the Bania. They were convinced that in all ways the Bania was very noble. Such a man was difficult to find. Hence they enquired of his name. He replied, "My name is Champa."

The robbers said, "When thou mayest learn that Vanraj is on the throne, surely do come. The post of the chief ministership of the realm will be trusted to thy care."

The Bania was surprised to see his king in such a sorry plight and ejaculated, "Is this your condition?"

The Bania, who was talking till now boldly and bravely, became tremulous. His eyes became wet with tears. To what a sorry plight a man like Vanraj had come! He asked, "How did you come to such sorry times?" They said, "Our circumstances have placed us in such a predicament. The soldiers of the state are hot on our heels. We have not enough means with us. Our status forbids us from begging. We prefer death to begging. We need resources and cannot beg. Hence what should we do? We have thus taken to the profession of robbery as befits us."

The Bania said, "it is all very well that your identity is recognised."

So saying, he placed all his wealth at the feet of Vanraj and added, "This is all yours. Now there is no objection to take it because I offer it willingly. Take this all and when you need more, remember me. I am yours and all what is mine is yours."

Now, say, was it a mere lispng talk of the Bania to give away all at the right opportunity or a solid fact? You may perchance talk of giving but can you give generously at the right moment? If you are not giving, is it because there is less need to give in these times? In fact this is the time when the need for giving is great and the circumstances too for hoarding are not propitious. Is this time suitable for hoarding wealth? The kings have lost their kingdoms. Will your wealth remain permanent? Spend your wealth in such a manner that none may point an accusing finger at you and if at all anyone does it, thousands will stand by your side.

He is a sheth (nobleman) of the street whom the people of the street would rush to succour in his bad times. As otherwise how could he be called a sheth? Whom would you call a sheth? A sheth is he who would not be unmindful of the distress of anyone in the street. It would never happen that he would not take care of the residents of his street. He would always relieve their wants. None who approaches him for help would ever return despondent. Just as shethias of this type are not seen today, so too are not to be found people who would stand by them.

In times of yore, the thieves and cheats resided in their townships in such a manner as to carry the looks of a gentleman in the eyes of all. The town would not know a man of means to be a thief. There he would carry the reputation of being a helpmate of the needy and the hun-

gry. He would behave so well that he would appear to all as the refuge of the unhappy.

In the scriptures, we come across an instance of a thief named Rohania. He is a thief whose name was a terror to the people. The police of the state in their efforts to catch him got tired. The attempts to apprehend him failed and his depredations daily increased.

The complaint reached the ears of King Shrenik. The king was greatly incensed, but the police pleaded that he was so clever that he was neither caught nor killed.

At last the thief was arrested by the strategem of Prince Abhayakumar but the guilt was to be proved.

The thief said, "I am quite innocent. I am a gentleman, I am falsely arrested and implicated by your police. I belong to a certain town, my name is this and I stay there with family. On some business I came to your town and was returning after a night's stay, when I was arrested by your police and brought before you."

The king set afoot enquiries about him in his home town. He was taken to his town and the people of the town were questioned about his credentials. The people said, "Can this man be a thief? He is a resident of this town and is a perfect gentleman"

He was a thief, a veritable thief. Yet he enjoyed such a high reputation in his town. Even Abhayakumar felt that it was difficult to detect hypocrisy which is artfully concealed.

At one time, even thieves lived in such a manner. It is no doubt very bad to live a life of hypocrisy, yet one gets to learn from the life of a thief a lesson in living. Is your reputation equally so high amongst the re-

sidents of the street where you live? If you are arrested, will anyone from the street come forward to stand as your witness? Perchance he would say, "He deserved well." Is it not worthwhile to throw away wealth which brings such infamy? These are times in which men of means should become generous and if they really become so, they will prove as blessings.

If you all become practitioners of the life needful for the second stage, what a nice atmosphere will it spread? But for that purpose control over the appetite for sensual pleasures and possessions would be necessary and attachment for money and material things shall have to be relaxed. It is for you to decide if you wish to while away the whole life in the passionate longing for sensual pleasures and possessions. Mind well that no benefit but positive injury will result from such a life. Number of persons have died till this day thus suffering from the hunger for sensual pleasures and possessions, many die in the same manner in the present and many more will die so in the future. In the past we might have perhaps met such a death infinite times. But now is it our decision not to face such a death? Now decide to die either destroying the hunger for sensual pleasures and possessions or at least getting some control over it in the attempt for its extermination. Will you put up the boards to that effect now in your houses? What kind of boards are meant here? The boards should signify "The hunger for sensual pleasures and possessions has ruined us. That hunger is worth destroying. It is such as cannot be easily extirpated, therefore, control over it has to be gradually acquired with a view to uprooting it. From to-day there will be partial renunciation of himsa, untruth, stealth, unchastity and possessions in my life. I will not do anything which is unbecoming a gentleman." Will there be

such a real board? The board should not be an artificial one. There are boards displaying various slogans, viz., sale at one fixed price, goods will give complete satisfaction to the customer, perfect honesty in dealings etc.; which are generally false. We wish you to put up a right board but not a false one. Firstly the writing of such a board should be written in the heart and then outside.

You perceived what a mighty control the Bania had over himsa, untruth, stealth, sensual pleasures and also over attachment for money and possessions. Besides, he had also control over anger. Did you not notice it? The robbers stopped him, asked him to surrender all wealth and get ready for a fight, yet he did not get angry in the least. Any other person in his place would be enraged and speak out any kind of abuse. He had strength, art of archery and was no ordinary match, yet he remained calm and composed. What was that due to? Did he not exhibit control over anger? It is common experience these days that if a man has some means, he would fly into a temper for flimsy reasons, will lash out some twenty to twentyfive abuses and even say, "I will see." If anyone then says, "You, did not act rightly," if the man is a very good man, he will reply, "Under the flush of anger I lost control over my temper." One who decides to live this second stage in life should strive to get control in all matters. He should restrict possessions and live a regulated life.

What does the third stage imply? A man who has reached the third stage would feel the highest goal as only worth attaining. He may be in the world, enjoy sensual pleasures but his aim would remain glued to the goal. Even though he may not be able to renounce anything, he would feel the saintly life of complete renuncia-

tion as the highest one. The fact that he was not able to live a life worth living would never leave his mind and he would always wish when such a life could be attained. He believes in God, Guru and religion and that too as they are in their true nature. It would be his firm belief that only Vitrags are true Gods, the saints who live a life of yoga as chalked out by Vitrags are the only true saints and that the religion as expounded by Vitrags is the only true religion. He would not have an iota of doubt that the attainment of the highest goal, which is the highest state of the soul, could ever be obtained except by serving such Arhat Lords, such saints and such religion. In spite of holding such a strong belief, he might be found sitting at home. What is it due to that he may not even partially renounce, while living the life of a householder? One must admit "Because he could not practise such renunciation and not because he does not wish it. Not that he does not wish to renounce but that he cannot do it." Such a man might be living in the house but would not be perturbed if the house is lost, because he is perfectly conscious that it is not his. It is true that he could not leave it willingly, but if he is forced to leave it or if it is anyhow lost, his peace would not be disturbed. It is not unlikely that he might at times lose peace due to force of attachment but he would at once realise his mistake. He knows such matters as soul, God and Samsara. He would be possessing requisite worthiness to know soul, God, religion and such spiritual matters properly. Though living in the company of sensual pleasures, he would be living with proper circumspection.

You are not to-day renouncing home. But would you be unbalanced if it is lost? How would you leave it, when parting with it at death? Can you leave all these

things smilingly and calmly in the hour of death? When at such time in life it is not possible for one to keep composure and to give up home smilingly and unconcernedly when the occasion demands, how is it possible for such a one to leave it at death cheerfully and with equanimity? How much agony at the time of death? Is it possible to be careful at that time? If you have acquired control at present, it will be very helpful at death. It may not be possible at present to exterminate the mighty appetite for sensual pleasures and possessions and renouncing all to live the aforesaid kind of saintly life free from sin. But as described by me before, is it not possible to live a life of control such as that Bania had? Though suffering from the agony of hunger for sensual pleasures and possessions, would you now be living a life of control over them? Be that as it may till now, will you henceforth consider excepting your wife all elderly women as mothers, youthful ones as sisters and young ones as daughters? Have you now a strong desire to acquire such control as will not allow any other feeling to swell in the heart towards any woman? In the matter of money, is it now your belief that it is not worth keeping? If at all you are keeping money, it is because you are a householder, there is no alternative but to keep it in certain limits and that too what is acquired honestly. Nothing more than that? Is that so? Then there will not arise any reason for theft. How many are known as men of honour? Have you not any such experience? It is likely that the so-called honourable people might be committing thefts in the matter of weights and measures and in several other directions. But, as for yourself, will you now refrain from any such theft henceforth?

Who are mostly nowadays considered as thieves in the world? Pickpockets, housebreakers etc. Are there

no other thieves? Can despite being thieves they are not considered as such. Who will be picking up champals? What kind of condition would be that of one who inclines towards such a deed? Poor condition. Is that not so? Would then one who has wealth take to the profession of a pick-pocket? Who will break open a house? A man of means or a man without means? Would the one who is wealthy do such a deed? No. Do you not then feel that all such deeds spring from the agony of hunger? There is nothing strange if men having no food commit petty thefts. But besides these are there not big thefts? And who commits them? All such thefts are perpetrated by men like you. Is that not so? No one can call you a thief but at the same time you will not refrain from calling the abovesaid type of persons thieves. Your temperament is generally such that if anyone is apprehended picking up champals, you all will gather to beat him. If you are passing on the way you will bawl out, "Beat him". Some even will join in the beating. But will any wise man say, "Stand aside. First enquire why he came to this pass of stealing?" In fact one should take such a man to his home catching him by the wrist, first give him food to eat and thereafter ask, "What is your name? Whose son are you? Which street do you live in? How did you come to this evil path of stealing? How were you compelled to do it?" And if after making these enquiries, it is found that he has no means for maintaining himself and because of want of such means he has taken to stealing, necessary arrangements for his maintenance should be made. If, thereafter, one advises such fallen people not to repeat their misdeeds, they will surely improve. But such gentlemanly conduct is not seen practised nowadays. There is to-day neither sympathy towards the poor nor necessary generosity to be helpful to others. This is a fundamental

defect. Those who themselves are big thieves have taken to punishing smaller ones. Such a condition is a reflection on our gentlemanliness.

Even such ordinary honesty as might be expected from a gentleman has mostly disappeared. To-day the situation has so developed that one who confides is cheated. If money is entrusted without counting, it will hardly reach home fully safely. If the railways, the posts and the customs do not keep a watch, could they work? Will anyone affix a two anna stamp on an envelope, if there were no fear of its being declared "not paid"? If only an anna stamp was affixed, the sender would soon receive a complaint from the addressee that he was made to pay two annas. Is that not the reason why you affix your post with proper stamp? But you will not object to stealing, where it is possible, say, in the railways, the posts and the customs. You may not consider such stealing as objectionable but it is called theft. Though committing such thefts, you would not believe yourselves really as thieves, whereas the pickers of champals, pick-pockets and house breakers consider themselves as thieves. Would you consider yourselves as thieves even when you may be committing dreadful thefts with dexterity in collusion with many? Would you feel "We are great thieves?" No. Such kind of life cannot make you fit for the second stage of yoga. He who desires to live the second stage of yoga should become so moral that he can show without hesitation any diaries or books of account that might be with him. These should disclose proper adjustment of income, expenditure and capital. Such a man should be able to account for salary, expenses and savings promptly. There are to-day so many people whose salaries and expenses will not stand scrutiny and on examining them you will be convinced that they are dreadful thieves. It

is not that in these days businessmen alone are bad. Whoever are running after money are bad. No doubt there might surely be exceptions but the general condition corresponds to the above description. Would any officer be able to account for the excess on a comparison of his expenses with income? I mean the officers who occupy chairs in the services and are degree holders. If such is the general condition, why should merchants be labelled as hoarders and black-marketeers?

From the audience Because we know merchants as such

His Holiness And would they not be knowing you? If the businessmen do not call you by such names, is it because they are weak or do not know you properly?

The point is that a householder would surely need money and consequently he might strive for money and even preserve it. From the standpoint of a householder, it is not reckoned as a great sin, but it would be a great sin if it is acquired by dishonesty. In the context of a householder's life, immorality is a greater sin than the acquisition of money. How many would there be found who are not contaminated by this great sin of immorality? Are those whose duty it is to detect and apprehend immoral people free from that sin? Has not this canker of corruption crept in that class? Is not that class polluted by the same sin?

From the audience : The clever will do with tact

His Holiness Does it mean that the immoral would reach some secret unholy alliance with the protectors of law? How will the world thus work? The paltry offenders would be caught and the big ones would continue making merry. Have the people charity to look at a

paltry offender with generous eyes and think that being a man of small means, the poor soul eris blinded by self-interest? Is there any wonder then that small people commit such crimes in times in which big people are not free from them? Would there be any thinking on such lines in their cases?

From the audience : All are equal in the eye of the law

His Holiness : That the law is equal for all is merely a hisping expression not meant for observance! How far are those who speak "Law is equal for all" prepared to observe law? Is it not true that there is nowadays dearth of people who while speaking of law as equal for all observe it themselves in life? The reason is that the hunger for sensual pleasures and possessions has whetted.

Spiritualism has no doubt importance in connection with the highest ideal, but it also spreads harmlessness in the world. How? The scriptures admonish the spiritualists "You have come from somewhere and are born here; your life is short, it is you who shall have to suffer the punishment of your guilts, big or small, done by you here; therefore live warily; if you cannot renounce wholly, content yourselves with what you get by moral means, learn to subdue the desires for the things of sense and do not strive to acquire your needs by any kind of means, try to do good to others as far as possible and do not exult in the ill of others" Such teaching was widely imparted in this land in the past and consequently in those days there were no such kind of evils as are found to-day. This sort of teaching has nowadays almost stopped and there does not seem any likelihood of securing any change therein But if this thing appeals to you, you should decide to change your way of life.

Would not a householder who has attained the second stage of yoga be armed with the vow of not injuring any moving creature with the intention of injuring? If perchance he has to penalise the guilty, he would feel "I have to do it compulsorily" At such a time he would feel the householder's life dreadful and intolerable. He would feel "Because I could not become a saint, I have to do it" A man of such a mind would acquire control in speaking untruth, in committing theft, in enjoying sensual pleasures and in keeping money and material things If a householder thus acquires control over himsa and the like, would he not be worshipped as God in the world? For what kind of a life such a householder would be thirsting? For a saintly life If he has a craving to live a saintly life, what kind of feeling would he bear towards the sins of himsa or those which he commits while renouncing them in certain limits? Last Sunday, it was explained that such a householder would be a competitor in the race for living a saintly life. It means that people would say, "This man is as good as a saint." Only those who have reached the first stage are called saints But by what appellation do you wish yourself to be styled? Would you like, if people call you as good as a saint? Remember, for that purpose, you shall have to live the highest kind of life of the second stage.

The question is that of living a life so warily that other sins might not be committed Complete renunciation comes in the first stage and partial renunciation in the second stage Unwavering faith that only a life of complete renunciation of himsa and other sins is worth living and the appropriate beliefs about the nature of God, Guru (teacher), religion are the hall-marks of the third stage They alone are able to live a life of the second or the first stage who possess the type of mind requisite for

the third. Granted that you have not the capacity to live the life of the first stage, but could you not live the life of the second stage if you so will it? To this end, it would be necessary for you to so mould your heart as to fit in with the requirements of the third stage and then to strive for living the life of the second stage. So, after returning home to-day, you gather members of the family and speak to them, "You have to lay aside whatever money is acquired by immoral means and take care that henceforth it does not get mixed with the rest. Besides, I will not bring anything by immoral means and you will not keep with you what is so acquired." Will you make a beginning in this manner? You should so cultivate your heart as to believe him alone as God whose attachment and aversion are annihilated because it is decided that there is no higher end attainable than moksha. What kind of a guru would they believe in who believe Vitrag alone as God and moksha as the highest goal to be attained? Would they not believe them as real teachers, who besides subduing their hunger for sensual pleasures and possessions, have renounced their contact with them too and who following the injunctions of Vitrag Lords have relinquished himsa and other sins and are living a saintly life? And would they not believe such religion as true religion and as only worth practising which comprises such renunciation and is expounded by Vitrag Lords? Cultivating your heart on these lines, would you now begin the task of subduing your hunger for sensual pleasures and possessions? And till it is not completely annihilated, would you live a life of control over them? Would you secure now control over himsa, untruth, stealth etc? And till you do not secure control over them, would you keep the faith of your heart unsullied? Would the belief that such God, such Guru and such religion alone are worth serving remain inviolable?

Is it a big thing to live within what is obtained by honest means? Perchance, someone may find this a hard task, but what would such a man like? Is it not that he would like only honesty? It means that his hands and heart would tremble while committing immorality and taking the things obtained by unfair means. The greed for money which is seated in the heart would impel him to perpetrate immorality and to take what is obtained by such means. But would he not feel that greed is bad? Say that "So long as possible we would never commit immorality and in case we are compelled to do it, our hands will quiver and our conscience will bite us while doing it." This is the talk of the third stage wherein certain convictions are deep rooted in its votary. Though therein there is no renouncement of sin, there is no liking for sin either. Those who are unable to live the life of the second stage should cultivate requisite worthiness of the heart necessary for the third stage and live the life with eyes turned to the second and first stages as their goal.

These are three stages of yoga. The innermost faith of the heart about the real means to the path of moksha is the first essential in the path of yoga. Thereafter comes the talk of living the life of the second stage and of the first stage for the capable as a means to moksha. This is called yoga. For the activity of the mind, speech and body that unites the soul with moksha is called yoga. Now, we wish to talk of that stage of yoga which is the antecedent stage of yoga. It is a stage of yoga which readily helps the aspirant to acquire yoga. Even for this stage many virtues are needed. Those who are unable to-day to attain any one of these stages should surely strive to live the life requisite for this antecedent stage of yoga and if the underlying objective is to attain these three

stages of yoga, the acquisition of these stages in course of time will unfailingly be achieved.

I think it would be better if I speak to you of the characters of the Ramayan after all these talks of the three stages are well implanted in your hearts. It would then be possible for you to make a proper appraisal of the real nature of the incidents and events in the lives of these illustrious characters of the Ramayana. You would then automatically be able to realise properly, how you should live your lives. I do not, therefore, wish to cite the instances of the high souls who lived saintly lives. Because at present you have no desire to renounce all these worldly things. What would you do if I talk to you of the saintly souls? At the most you would fold your hands in reverence to them and console yourselves that you could not emulate them. For those who feel uneasiness and pain for their such incapacity, I would cite the examples which would be useful to them. Would it not be well, if I cite the examples of persons, who despite being in the world, were living good lives? Such characters I will place before you from the Ramayana. The theme of the Ramayana is a universal subject and therefore, it would appeal to you all the more. There is no doubt some difference in the belief about the various narratives in the Ramayana but I wish to cite before you certain matters from the narratives of the Ramayana, which is extant in Jain Shasan. You will be able to realise what exalted type of life certain characters of the Ramayan were living even though leading a worldly life.

Do you wish to learn the art of renouncing on occasions self and pleasures of the senses while leading a worldly life? If those who are leading a worldly life know how to renounce riches etc on occasions, such actions on

then part would be their embellishment. When would you like to kick off pelf and sensual pleasures? Have you any such strength that on certain occasions you would leave the world renouncing everything? Have you decided upon any occasion when you will prefer to leave the world kicking off pelf and pleasures of the senses? To keep wealth, to enjoy sensual pleasures is not good, nay it is bad. Those who may be holding such a belief may not be able to renounce them just to-day. But occasions may come even to such householders when they would preserve things worth preserving even at the cost of pelf and sensual pleasures and such householders would be considered householders of a high type. You may not be able to renounce at present riches and objects of the senses, but tell me, if you have decided upon any occasions on which you will not but renounce all and everything.

From the audience. What is the use of keeping all the things, if they were not to be of use for religion?

His Holiness. It is one thing to speak and another to act up to one's word. Those of whom we wish to speak of from the Ramayan were such characters that they were ready to renounce everything they thought necessary for the sake of their cherished ideals. Those who are able to make total renunciation for the sake of God, Guru and religion are living a high order of life which we have identified as saintly life. Now is the talk of what you are able to renounce for the sake of the satisfaction of your parents and other elders in the worldly life, which you are leading at present.

Are you in a position at present to renounce all for the sake of the behests of God or preceptor or for the practice of religion? Today at the most you offer before the image of God a pice, which is at present broken with a

hole in it in the middle. The broken coin betokens the broken destiny of the nation. Formerly, the kind of coinage was the barometer of the condition of the country. All the conditions at present indicate that the country is in store for some misfortune. We perceive regress but not progress in the state of the country. At present, all around is found anxiety for one's own life. Excepting one's own life, there seems to be no value of the lives of others. In present times the belief is spreading that "If we speak falsehood, commit theft, it is not an evil, but if others do the same, it is an evil. There could be no objection in our coming across the path of others but others should not come across our path. What one does is merit, what the other does is sin." If we commit sin, we say, "It was necessary to do it." If any other does it, we say, "He needlessly committed sin." Whatever our actions, they are considered prudent. Similar or less prudent actions of others are considered foolish and sinful because done without need. Such a mentality is being widely cultivated. Do you consider others sinful or yourselves? If you ponder all alone in solitude, whom would you find more sinful? Those who are known as sinners or yourselves? In the morning after reading newspapers what kind of talk do you indulge in? "Some are such and others are such." But does the thought occur "Of what kind am I"? So long as the thought of oneself would not arise, there would not be necessary renunciation and life would continue to be ugly. Decide yourself to be good, no matter what others are. To be good, one shall have to search out the ugliness there is in one's own life. For this purpose illustrations of noble souls will prove edifying and therefore, I wish to speak to you of several incidents from the Ramayana.

